# CONCORDIA DISCORS,

OR THE

# DISSONANT HARMONY

OF

Sacred PUBLIQUE OATHES, PROTESTATIONS, LEAGUES, COVENANTS, INGAGEMENTS, lately taken by many TIME-SERVING SAINTS, Officers, without ſcruple of Conſcience; making a very *unpleaſant Conſort* in the *Ears* of our moſt faithfull *Oath-performing, Covenant-keeping God*, and all *Loyal conſcientious Subjects*; ſufficient to create a *doleſull* HELL, and *tormenting Horror* in the *awakned Conſciences* of all thoſe, who have *taken*, and violated them too, ſucceſſively, without any *fear of God, Men, Devils, or Hell.*

*By* WILLIAM PRYNNE *Eſq*; *a Bencher of* Lincolns-Inne.

Numb. 30. 2. *If a man vow a Vow unto the Lord, or ſwear an Oath to bind his Soul with a Bond, he ſhall not break his word, he ſhall do according to all that proceedeth out of his Mouth.*

Gal. 3. 15. *Brethren I ſpeak after the manner of men, though it be but a mans Covenant, yet if it be confirmed, no man diſannulleth or addeth thereunto.*

Jer. 23. 10. *Becauſe of Swearing the Land mourneth, the pleaſant places of the wilderneſs are dryed up, their courſe is evil, and their force is not right.*

Auguſtin de verbis Apoſto. i Sermo 30. Falſa Juratio exitioſa eſt, vera juratio periculoſa eſt, nulla juratio ſecura eſt. Tantum mali habet juratio, ut qui lapides colunt timeant falſum jurare per lapides: Tu non times Deum præſentem, Deum viventem, Deum ſcientem, Deum moventem, Deum in contemptores vindicantem? Vis ergò longè eſſe a perjurio? Jurare noli.

Chryſ. Hom. 12. in Mat. 5. Niſi juramentū interdicatur, non poſſunt amputari perjuria. Nemo eſt enim qui frequenter jurat, & non aliquando perjuret.

*London*, Printed for *Edward Thomas* at the *Adam* and *Eve* in *Little Britain*, 1659.

1659
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# The dissonant Harmony of sacred publick Oaths, Protestations, Leagues, Covenants, Engagements, lately taken, &c.

MAny are the publick Oaths, Protestations, Leagues, Covenants, which all English Subjects (especially Judges, Justices, Sheriffs, Maiors, Ministers, Lawyers, Graduates, Members of the Commons House, and all publick Officers whatsoever) by the Laws and Statutes of the Land have formerly taken to their lawfull *Hereditary Kings, their Heirs and Successors*, to bind their *Souls*, Consciences, to bear constant Faith, Allegiance, Obedience, and dutifull subjection to them; and to defend their Persons, Crowns, and just Royal Prerogatives, with their Lives, Members, Fortunes, against all Attempts, Conspiracies, and Innovations whatsoever. Which being almost quite forgotten by those who have formerly taken, and as frequently violated them over and over, in the highest degree, if not abjured them by contrary late *Oaths* and *Ingagements*; I shall present them in order to their own and others view, that they may conscienciously review, consider them afresh, and bewayle their perjurious atheistical violations of them, to prevent those temporal and eternal Judgments, which otherwise may and will most certainly fall upon them, & our Nation too for the same.

1. I shall begin with the antient *Oath of Fealty*, a which every *Person* above 14. *years* old, and every *Tithingman* was obliged to take publickly at the *Court Leet* within which he lived; and was antiently taken afresh every year by all the

a Bracton, l. 3. Tract. 2. c. 1. Britton c. 12. Lambardi, Archaion, LL. Edwardi Confessoris Lex, 35. Spelmanni Glossarum, p. 267, 268. Cook 7 Repi Calvins case. 1 Instit. f. 64, 65, 67, 68. Tottles Magna Charta. f. 164. Kitt. f. 46. Exact Collection, p. 370. Joh. Seldeni, ad Eadmerum Notæ, p. 150, 191.

the Subjects under *Edward the Confessor*, and *William the first*, in substance at least, though not in precise words.

I *A. B.* do swear, that from this day forwards, I will **be faithfull and loyal to our Lord the King, and his Heirs**, *and will bear* * *Faith and Allegiance to him of life and of Member, and of terrene honour* **against all people** *which may live and die; And that I shall neither know nor hear of any thing which may tend to their hurt or damage, which I shall not withstand to my power.* So God me help.

* See Gratian Caus. 22. qu. 5. De forma fidelitatis.

2. The second is the antient usual *b Oath of the Maiors of* LONDON, *and other Cities and Townes* throughout *England*, and of *Bayliffs* or other Chief *Officers* where there were no Maiors.

b Tottles Magna Charta, f. 166. Juramentum Majorum & Ballivorum.

'You shall swear, That you shall well and loyally serve 'the KING in the Office of Maior in the City of *London*, 'and the same City shall keep **surely and safely to the 'use of our Lord the KING of England, and of his 'HEIRS Kings of England**; and that the profit of 'the KING you shall advance in all things which belong to 'you to do; **And shall loyally preserve the Rights of the 'King, and whatsoever belongeth to the Crown** in the said 'City; **and you shall not assent to the Distresse, nor to 'the concealment of the Rights, nor of the Franchi-'ses of the KING.** And where you shall know the 'Rights of the KING or his CROWN, (be it in 'Lands, in Rents, or in Franchises, or in Suites) to be 'concealed or **subtracted**, you shall do your best en-'deavour to regain the same; And that if you cannot 'do it, you shall tell it to the King, or to those of his 'Counsel, of whom you are certain they will inform the 'KING thereof: And that lawfully and rightfully you 'shall treat the People of your Bailywick, and do right to 'every one, as well to Strangers as to Privies, as well to 'the Poor as to the Rich, in that which appertains to 'you to do: and that neither for Honour, nor for Ri-ches, nor for Gift, nor for Promise, nor for favour, nor for

'for hatred, you ſhall not do wrong to any one: that you 'ſhall diſturb no mans Right, nor ſhall you take any thing 'by which the KING may ſuffer loſſe, or any Right 'ſhall be diſturbed; And that in all things which ap-'pertain to the Maior of the ſaid City ſo to do, you 'ſhall well and lawfully demean your ſelf. So God you 'help, &c.

The like *cOaths* in ſubſtance were taken by all *Privy Counſellors of State, Sheriffs of Counties, Recorders of Towns, Eſcheators, Conſtables,* and other publick Officers of Juſtice, and by moſt Freemen of Corporations, in relation to the **King and his Heirs**, and the Rights of the Crown.

c Tottles Magna Charta, f. 165, 157. Clauſ. 35 E. 1. dorſ. 7. Kitchin, f. 46. 47.

3. The third is the *d Oath of all the Judges, Barons of the Exchequer,* and Juſtices of the Peace, preſcribed by ſeveral *Acts*, thus formed,

d 18 E. 3. ſtat. 4. 20 R. 3. c. 1, 2. Clauſ. 20 E. 1. pars 1. do ſ. 13. 3 R. 2. Rot. Parl. n. 38, 39, 40, 41. Raſtall Iuſtices, 2 Rot. Parl. 25 E. 3. n. 10. Cooks 3 Inſtit. p. 145.

*Te ſhall ſwear, That well and lawfully ye ſhall ſerve our Soveraign* **Lord the King**, *and his People in the Office of Juſtice, and that lawfully ye ſhall counſell* **the King** *in his Buſineſs, and* **that ye ſhall not counſel nor aſſent to any thing which may turn him to dammage or diſheriſon by any manner, way or colour; and that ye ſhall not know the dammage or diſheriſon of him, whereof ye ſhall not do him to be warned by your ſelf, or by other:** *and that ye ſhall do even Law and Execution of Right to all his Subjects Rich and Poor, without having regard to any Perſon. And that you take not by your ſelf or by other, privilie or apertly, Gift or Reward of Gold or Silver, nor of any other thing which may turn to your profit, unleſſe it be meat or drink, and of ſmall value, of any man that ſhall have any Plea or Proceſs hanging before you, as long as the ſame Proceſs ſhall be ſo hanging, nor after the ſame cauſe. And that ye take no fee, as long as ye ſhall be Juſtice, nor Robes of any man great or ſmall,* **but of the King himſelf. And that you give none advice or counſell to no man great or ſmall in no caſe where the King is party.** *And in caſe that any, of what eſtate or condition they be, come before you in your Seſſions, with force and arms, or otherwiſe againſt the Peace, or againſt the forme of the Statute thereof made, to diſturbe execu-*

*execution of the Common-law or to menace the people, that they may not purſue the Law, that ye do their bodies to be arreſted and put in priſon. And in caſe they be ſuch, that ye may not arreſt them, that ye certifie the King of their names, and of their miſpriſion haſtily, ſo that thereof he may ordain a convenable remedy. And that ye by your ſelf, nor by other privily nor apertly, maintain any plea or quarrel hanging in the* **Kings Court**, *or elſewhere in the Country. And that ye deny to no man common right* **by the Kings Letters**, *nor none other mans, nor for none other cauſe: and in caſe any letters come to you contrary to the Law, that ye do nothing by ſuch Letters, but certifie the* **King thereof**, *and go forth to do the Law, notwithſtanding the ſame Letters.* **And that ye ſhall do and procure the profit of the King, and of the Crown, with all things where ye may reaſonably do the ſame.** *And in caſe ye be from henceforth found in default in any of the points aforeſaid,* **ye ſhall be at the Kings Will, of Body, Lands and Goods, thereof to be done as ſhall pleaſe him,** *as God you help and all Saints,* Anno 18 E. 3. Stat. 4.

The next *Oath* is that of *Supremacy*, made and preſcribed to be taken by all *Judges, Juſtices*, Sheriffs, Maiors, Recorders, Civil and Eccleſiaſtical Officers, Barreſters, Benchers, Graduates, Miniſters, Attornies whatſoever; and all Members of the Commons Houſe, before they ought to ſit or vote therein, by the Statutes of 1 *Eliz. cap.* 1. 5 *Eliz. cap.* 1. 17 *Car. cap.* 7.

I *A. B.* do utterly teſtifie and declare in my Conſcience, That **the Kings Highneſs is the only Supream Governor of this Realm, and of all other his Highneſs Dominions and Countries**, *as well in all Spiritual or Eccleſiaſtical things or cauſes,* **as Temporal**: *and that no forein Prince, Perſon, Prelate, State or Potentate hath, or ought to have any Juriſdiction, Power, Superiority, Preheminence or Authority, Eccleſiaſtical or Spiritual within this Realm; and therefore I do utterly renounce all forein Juriſdictions, Powers, Superiorities, and Authorities; and do promiſe* **that from henceforth I ſhall bear Faith and true Allegiance to the Kings Highneſs, his Heirs and lawfull Succeſſors, and to my Power**

ſhall

ſhall aſſiſt and defend, all Juriſdictions, Priviledges, Pre-heminences and Authorities granted or belonging to the Kings Highneſs, his Heirs and Succeſſors, or united and annexed to the Imperial Crown of this Realm. *So help me God, and by the Contents of this Book.*

5. The 5th. (Oath of equal Latitude and Extent, as the former of Supremacy) is that of *Allegiance*, preſcribed by the Statutes of 3 *Jacobi*, *cap.* 4. 7 *Jac. c.* 6. 17 *Car. c.* 7 *tending only to the Declaration of ſuch Duty as every true and well-affected Subject, not only by Bond of Allegiance, but alſo* by the Commandement of Almighty God ought to bear to his Majeſty, his Heirs and Succeſſors, *which Oath ſuch as are infected* with Popiſh Superſtition *do oppugn with many falſe and unſound Arguments, the juſt defence whereof, his Majeſty* (King James) *hath heretofore undertaken & worthily performed, to the great contentment, of all his loving Subjects notwithſtanding the gainſayings of all contentious Adverſaries. And to ſhew how greatly* his Loyal Subjects did approve the ſaid Oath, *they proſtrated themſelves at his Majeſties feet, beſeeching his Majeſty that it might be enacted*, that the ſame Oath may be adminiſtred to all his Subjects. The words whereof are theſe. I *A. B. do truly and ſincerely acknowledge, profeſſe, teſtifie, and declare in my Conſcience before God and the world, That our Soveraign Lord King* CHARLES is lawfull and rightfull King of this Realm, and of all other his Majeſties Dominions and Countries: *And that the Pope, neither of himſelf, nor by any of the Church or See of* Rome, *or by any other means* with any other hath any power or authority to depoſe the King, or to diſpoſe of any of his Majeſties Kingdomes or Dominions, or to authorize any forein Prince to invade or annoy him or his Countries; or to diſcharge any of his Majeſties Subjects of their Allegiance and Obedience to his Majeſty, or to give licence or leave to any of them to bear Arms, raiſe tumult, or offer any violence or hurt to his Majeſties Royal Perſon, State or Government, *or to any of his Majeſties Subjects, within his Majeſties Dominions. Alſo, I do ſwear from my heart, that notwithſtanding any Declaration or ſentence of Excommunicati-*

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*on or deprivation made or granted by the Pope, or his Succeſſors, or by any Authority derived, or pretended to be derived from him, or his See,* against the ſaid King his Heirs or Succeſſors, or any abſolution of the ſaid Subjects from their obedience: I will bear Faith and true Allegiance to his Majeſty, his Heirs and Succeſſors, and him and them will defend to the uttermoſt of my power, againſt all Conſpiracies and Attempts whatſoever, which ſhall be made againſt his or their Perſons, their Crown and Dignity, by reaſon or colour of any ſuch Sentence or Declaration, or otherwiſe, and will do my beſt endeavour to diſcloſe and make known unto his Majeſty, his Heirs and Succeſſors, all Treaſons and traiterous Conſpiracies, which I ſhall know or hear of to be againſt him, or any of them. *And I do further ſwear.* That I do from my heart abhor, deteſt, and abjure, as impious and heretical, this damnable Doctrine and Poſition, That Princes which be excommunicated by the Pope, may be depoſed or murthered by their Subjects, or any other whatſoever. And I do believe, and in Conſcience am reſolved, that neither the Pope, nor any perſon whatſoever, hath power to abſolve me of this Oath, or any part thereof, which I acknowledge by good and full Authority to be lawfully adminiſtred unto me, and do renounce all Pardons and Diſpenſations to the contrary. And all theſe things I do plainly and ſincerely acknowledge and ſwear, according to the expreſſe words by me ſpoken, and according to the plain and common ſenſe and underſtanding of the ſame words, without any equivocation, or mental evaſion, or ſecret reſervation whatſoever. And I do make this Recognition and Acknowledgement heartily, willingly, and truly, upon the true Faith of a Chriſtian. *So help me God.*

6. To theſe Oaths I ſhall ſubjoyn the c *Proteſtation*, made and taken (in purſuance of theſe *Oaths*) by all the Well-affected Members of the *Lords, and Commons Houſe of the laſt long Parliament, and voluntarily taken by all the beſt affected people throughout the Realm*, and by all, or moſt Officers and Souldiers of the Army; by their Authority.

c See Exact Collection, p. 278, 296, 337, 340, 342, 361, 367, 491, 498, 522, 523, 666, 770, 818, 839.

Die

*Die Mercurii, 5 Maii, 1641.*

We the Knights, Citizens, and Burgeſſes in the Commons Houſe of Parliament, finding to the great grief of our hearts, that the deſigns of the Prieſts and Jeſuites, and other Adherents to the See of *Rome*, have of late been * more boldly and frequently put in practiſe than formerly to the undermining, and danger of the ruine of the true reformed Proteſtant Religion in his Majeſties Dominions eſtabliſhed: And finding alſo that there have been, and having juſt cauſe to ſuſpect that there ſtill are, even during this ſitting in Parliament, *endeavours to ſubvert the Fundamental Laws of *England* and *Ireland*, and to introduce the exerciſe of an Arbitrary and Tyranical Government, by moſt pernicious and wicked Counſels, Practiſes, Plots and Conſpiracies: And that the long intermiſſion, and unhappy breach of Parliaments, hath occaſioned many illegal Taxations, whereupon the Subject hath been proſecnted and grieved: And that divers Innovations and Superſtitions have been brought into the Church, multitudes driven out of his Majeſties Dominions; jealouſies raiſed and fomented betwixt the King and his people; a Popiſh Army levyed in *Ireland*, and two Armies brought into the bowels of this Kingdom, to the hazard of his Majeſties Royal Perſon, the * conſumpſion of the Revenues of the Crown and Treaſure of this Kingdom: And laſtly, finding a great cauſe of Jealouſie, that endeavours have been, and are uſed to bring the Engliſh Army into a Miſ-underſtanding of this Parliament, thereby to * incline that Army, with force to bring to paſſe thoſe wicked Counſels, have therefore thought good to joyn our ſelves in a Declaration of our united Affections and Reſolutions, and to make this enſuing Proteſtation.

* And have they not been ſo more ſince and now, then ever before?

* As ſince and now, by doubled illegal Taxes, Exciſes, High Courts of Juſtice, Arbitrary Junctoes, and their new Knacks.

* New quite ſold and conſumed.

* Have they not ſince that in 1648. and now again effected it?

I *A. B do in the preſence of Almighty God, promiſe, vow, and proteſt, to maintain and defend, as far as lawfully I may, with my life, power, and eſtate, the true reformed Proteſtant Religion, expreſſed in the Doctrine of the Church of England, againſt all Popery and Popiſh Innovations within this Realm, contrary to the ſame Doctrine*, and according to the duty of my Allegiance, His Majeſties Royal Perſon, Honour and Eſtate; as alſo the power and privilege of Parliament; The lawfull Rights and Liberties of the Subject, *and every perſon that maketh this Proteſtation, in whatſoever he ſhall do in purſuance of the ſame. And to my power, and as far as lawfully I may, I will oppoſe, and by all good wayes and means endeavour to bring to condigne puniſhment, all ſuch as ſhall either by force, practiſe, counſels, plots, conſpiracies, or otherwiſe, do any thing to the contrary in this preſent Proteſtation contained. And further, that I ſhall in all juſt and honourable waies endeavour to preſerve the Union and Peace*

 betwixt

*between the three Kingdoms of* England, Scotland, *and* Ireland; *And neither for hope, fear, nor other respect, shall relinquish this Promise, Vow, & Protestation.*

7. The next in time, is the *Solemn League and Covenant*, taken in the most solemn manner *with hands lifted up to heaven*, and subscribed by all Members of *Parliament*, in *England* and *Scotland*, by all *Civil, Military Officers, Souldiers* and well-affected *persons* in our three *Kingdoms*, by f sundry special *Ordinances of Parliament*; approving and ratifying the same.

f A Collection of Ordinances, p 317, 359, 390, 399, 404, 416, 420, to 428. 458, 459. 606. 690. 702. 751. 768, 769. 798. 801, 803. 806, 807, 808, 878, 879, 889.

## ¶ A Solemn League and Covenant for Reformation and defence of Religion, the Honour and Happiness of the King, and the Peace and Safety of the three Kingdoms of *England*, *Scotland*, and *Ireland*.

WE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts, in the **Kingdoms** of England, Scotland, and Ireland, by the Providence of God living under **one King**, and being of one Reformed Religion, having before our eyes the glory of God, and the advancement of the Kingdom of our Lord and Saviour Jesus Christ, the **honour and happiness of the Kings Majesty, and his Posterity**, and the true Publique Liberty, Safety, and Peace of the **Kingdoms**, wherein every ones private condition is included; and calling to minde the treacherous and bloudy plots, Conspiracies, Attempts, and practises of the Enemies of God, against the true religion and professors thereof in all places, especially in these three kingdoms ever since the reformation of Religion, and how much their rage, power, and presumption are of late, and at this time increased and exercised; whereof the deplorable estate of the Church and kingdom of Ireland, the distressed estate of the Church and Kingdom of England, and the dangerous estate of the Church and Kingdom of Scotland, are present and publike Testimonies; We have now at last, (after other means of Supplication, Remonstrance, Protestations and sufferings) for the preservation of our selves and our religion from utter ruine and destruction, according to the commendable practice of these kingdoms in former times, and the Example of Gods people in other Nations; after mature deliberation, resolved and determined to enter into a mutual and Solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with hands lifted up to the most high God, do swear,

I. That

I. THat we shall sincerely, really and constantly, through the Grace of God, endeavour in our several places and callings, the preservation of the Reformed Religion in the Church of *Scotland*, in Doctrine, Worship, Discipline and Government, according to the Word of God, and the Example of the best Reformed Churches; And shall endeavour to bring the Churches of God in the three Kingdoms, to the nearest conjunction and uniformity in Religion, Confession of Faith, Form of Church-Government, Directory for Worship and Catechising; That we and our posterity after us, may as Brethren, live in Faith and Love, and the Lord may delight to dwell in the midst of us.

II. That we shall in like manner, without respect of persons, indeavour the extirpation of Popery, Prelacy, (that is, Church-Government by Arch-Bishops, Bishops, their Chancellors and Commissaries, Deans, Deans and Chapters, Archdeacons, and all other Ecclesiastical Officers depending on that Hierarchy) Superstition, Heresie, Schisme, Profaneness, and whatsoever shall be found to be contrary to sound Doctrine, and the power of Godliness; lest we partake in other mens sins, and thereby be in danger to receive of their plagues, and that the Lord may be one, and his Name one, in the three Kingdoms.

III. We shall with the same sincerity, reality, and constancy, in our several Vocations, **endeavour with our estates and lives**, mutually to preserve the Rights and Priviledges of the Parliaments, and the Liberties of the Kingdoms, and to preserve and defend the Kings Majesties person and authority, in the preservation and defence of the true Religion, and Liberties of the Kingdoms; that the World may bear witness with our consciences of our Loyalty, and that we have no thoughts or intentions to diminish his Majesties just power and greatness.

Quære, whether this be not violated in every branch in the highest degree?

IV. We shall also with all faithfullness endeavour the discoverie of all such as have been, or shall be Incendiaries, Malignants, or evil Instruments, by hindering the reformation of Religion, dividing the King from his people, or one of the Kingdoms from another, making any Faction or parties amongst the people, contrary to this League

and Covenant, that they may be brought to publike trial, and receive condigne punishment, as the degree of their offences shall require or deserve, or the **Supreme Judicatories of both Kingdoms** respectively, or other, having power from them for that effect, shall judge convenient.

V. And whereas the happiness of a blessed Peace between these Kingdoms, denied in former times to our Progenitors, is by the good providence of God granted unto us, and hath been lately concluded, and setled by both Parliaments, we shall each one of us, according to our place and interest, indeavour that they may remain conjoyned in a firm peace and union to all posteritie; And that Justice may be done upon the willfull opposers thereof, in manner expressed in the precedent Articles.

VI. We shall also according to our places and callings in this common cause of Religion, Liberty and peace of the Kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof, and **shall not suffer our selves directly or indirectly by whatsoever combination, perswasion, or terror, to be divided, and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give our selves to a detestable indifferency or neutrality in this cause, which so much concerneth the glory of God, the good of the Kingdoms, and the honour of the King; but shall all the dayes of our lives, zealously and constantly continue therein, against all opposition, and promote the same according to our power, against all Lets and Impediments whatsoever**; and what we are not able our selves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed; **All which we shall doe as in the sight of God.**

*And because these Kingdoms are guilty of many sins and provocations against God, and his Son Jesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof; we professe and declare before God and the World, our unfeined desire to be humbled for our own sins, and for the sins of these Kingdoms, especially, that we have not as we ought, valued the inestimable benefit of the Gospel, that we have not laboured for the purity and power thereof,*

*and*

*that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other sins and Transgressions, so much abounding amongst us; And our true and unfeigned purpose, desire, and indeavour for our selves, and all others under our power and charge, both in publique and private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of a real Reformation, that the Lord may turn away his wrath and indignation, and establish these Churches and Kingdomes in truth and peace* **And this Covenant we make in the presence of Almighty God the Searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed** *Most humbly beseeching the Lord to strengthen us by his Holy Spirit for this end, and to bless our desires and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian Churches groaning under, or in danger of the yoke of Antichristian tyranny, to joyn in the same, or like Association and Covenant, to the glory of God, the enlargement of the Kingdom of Jesus Christ,* **and the peace and Tranquility of Christian Kingdoms and Commonwealths.** Subscribed by *William Lenthal* Speaker, Sir *Henry Vane junior*, and most now sitting.

Yet notwithstanding all these most solemn, sacred, legal Oaths, this Protestation, *Solemn League and Covenant*, sweetly according with and ratifying each other, the remaining *Fragment of the Commons House*, sitting under the power of the *Army*, not only violated them all in the *Highest degree*, by their proceedings against the late **King, his Heirs and Successors** to *the Imperial Crown, the Royal posterity,* **Kingship, Kingdom,** *Lords House*, and their secluded fellow Members, but also took upon them to suppress and set aside these Oathes, yea to brand and stigmatize them, for **Unlawfull Oathes**; to absolve themselves, with all others from them; and to set up an **Ingagement** of their own framing, in diametrical Opposition against all and every of them, imposed on all the three Nations with strictest severity, by their *New Knack* of 6. September 1649. disabling *all Freemen of this Nation to sue in any Court of Justice whatsoever, or to enjoy any Civil, Ecclesiastical or Military Office, benefice, augmentation,*

*augmentation, truſt, or degree of Learning in the Univerſities or Innes of Court, and debarring all Lawyers, Attornies from their practice,* by a new kinde of *Præmunire*, who ſhould not take and ſubſcribe this *Engagement*: which the whole House of *Commons* (having not the leaſt legal Power to *g adminiſter any uſual Oath* to Witneſſes, or any perſon whatſoever in any caſe or Age,) had neither Authority nor Power to impoſe upon the Nation, were it conſonant to the precedent *Oaths, Proteſtation, Covenant* much leſs then the *Unparliamentary Conventicle, ſitting after the Kings beheading, the Lords and Majority of the Commons forcible ſecluſion, and the h Parliaments actual diſſolution thereby*; when diametrically repugnant to all theſe legal Oaths, and to the Petition of Right it ſelf, 3 *Caroli*, complaining, providing againſt the future adminiſtring of **any Oath not warrantable by the Laws and Statutes of this Realm**, in preciſe Terms; and whether this Engagement, be not ſuch, let all Lawyers, Divines, and conſciencious *Engliſhmen* reſolve.

*I do declare and promiſe, That* **I will be true and faithfull to the Common-wealth of England, as it is now eſtabliſhed, without a King or Houſe of Lords!**

*All the Officers, Souldiers* of the *Army*, and Garriſons through *England* and *Ireland*, were the firſt men who ſubſcribed it, and returned their Subſcriptions in Parchment-Rolls to their *Journey-men* and *Creatures* at *Weſtminſter*; who thereupon thought themſelves and their Government, (though founded upon *Bloud, Treachery, Perjury,*) as laſting and perpetual, as if it had been founded on a *Rock*, and the ſincereſt Principles of *Piety, Juſtice, Righteouſneſs*, and *general publick National conſent*. But thoſe very firſt *Engagers* to them, when they had done their *Drudgery*, and oppreſſed the Nation with doubled and trebled Taxes to ſupport their bloody wars by Land and Sea againſt their *Proteſtant* King, and Brethren of *Scotland* & the *Netherlands*; on the 20th. of *April* 1653. ſodenly turned them out of Doors, and power, with force and higheſt contempt, *as perſons wholy perverting the ends of Parliament, oppreſſing the people, making Gain the main of their Buſineſs, and utterly impoſſible in that corrupt eſtate, in the judgements of the moſt moderate men to become*

g Exact Collection, p. 769. Exact Abridgement of th Records in the Tower, p. 157. 176. 454 *See* Oath in the Table.

h See my True and perfect Narrative, p. 21 to 40. 92.

i The true ſtate of the caſe of the Common-wealth, p. 9, 11.

come the instruments of our long desired Establishment. And then setting up a Protector over their Infant Common-wealth much against their wills, the Mock-Parliament under him (whiles above 150 Members duly elected, most confided in by the Country were forcibly secluded) by their Additional Petition and Addresse, the 26th. of June 1647. imposed this new Oath on all Counsellors of State, and Members of Parliament.

I *A. B. do in the presence of God Almighty promise and swear, That to the uttermost of my Power I will uphold and maintain the true reformed* Protestant Religion, *in the purity thereof, as it is contained in the Holy Scriptures of the Old and New Testament, and encourage the Profession and Professors of the same. And* **that I will be true and faithfull to his Highnesse the Lord Protector of the Commonwealth of England, Scotland, and Ireland, and the Dominions thereunto belonging as chief Magistrate thereof. And shall not contrive, design or attempt any thing against the Person or lawfull Authority of the Lord Protector**; *shall keep secret all matters that shall be treated of in Counsel, and put under secrecy, and not reveal them but by Command, or consent of his Highnesse, the Parliament, or the Counsel; and shall in all things faithfully perform the trust committed to me, as a Counsellour, according to the best of my understanding, in order to the good Government, peace and wellfare of these Nations. And shall endeavour as much as in me lyes, as a Member of Parliament, the preservation of the Rights and Liberties of the People.*

These Oaths were sworn (by many of those, who had taken the premised *Oaths, Protestation, Solemn League and Covenant, and the Engagement* too,) both to their Protector *Oliver* and his *Son Richard*, with whom the Army-Officers, Souldiers, and sundry others in the name of most Counties and Corporations of *England, Scotland*, and *Ireland*, in their special Addresses to *Richard*, faithfully promised to live and die: yet lo within few Months after, notwithstanding these *Oaths* and *Addresses*, by a miraculous Divine providence (admirable in all considerate mens eyes) they not only all deserted, but degraded him from his *Protectorship*, without one *stroke*, or *drop of blood spilt*, or Sword drawn

drawn in his quarrel; after ſo much Chriſtian bloud ſhed, ſo many Millions of Treaſure ſpent, and many years travel, care, by his Father *Oliver*, to eſtabliſh his *Poſterity* in this new-erected Supremacy, Protectorſhip; and that by his own *Army-Officers*, and neareſt, moſt *endeared Relations*, even in a moment, beyond all probability or poſſibility in humane apprehenſion.

To accompliſh this ſtrange unexpected work, the *Army-Officers* called in the old *Unparliamentary Iuncto* ſitting ſince the year 1648. till *April* 20. 1653. whom they formerly diſſolved and unparliamented, ſecluding all the reſt of the old Parliament ſitting till *December* 6. 1648. by force and armed guards, with the whole Houſe of Lords, re-creating them alone for a *Parliament*: who uſurping to themſelves the name and power of a *Parliament*, againſt both Law, Equity, Reaſon; diſmounted his Son *Richard* from his *Protectorſhip*, unlorded, degraded his *New other Houſe* of *Muſhrom Lords*, and new dubbed *Knights*, caſhiered ſome of the *Army-Colonells*, and other *Officers*, who helped to make them a *Parliament*, & him a *Protector*; and may gratifie the reſt in this kinde; Commiſſioned ſome, whom *Oliver* caſhiered; turned moſt of his Council, Commiſſioners, Judges, Creatures out of their Offices; and pulled down moſt of that he ſet up with force and blood. Who now thinking themſelves ſecure, and forgetting all their former, with theſe late ſodain *Revolutions*, *Changes*, as the juſt rewards of perfidious *breaches of Oaths*, *Proteſtations*, *Covenants* to their lawfull Soveraigns, they hav now afreſh to make us a *Freeſtate*, not only doubled our former Taxes in *effect*, and more than trebled them by a moſt *arbitrary new Militia on many*, but alſo by a *New Bill*, appointed an *Oath to be taken by their Iudges*, *Iuſtices of the Peace*, and other Officers, in form following.

*You ſhall ſwear*, **That you ſhall be true, faithfull and conſtant to this Commonwealth, without a ſingle Perſon, Kingſhip, or Houſe of Lords.**

|| Juramenta illicita, jurari, et jurata ſervari non debent. Gratian Cauſa 22. qu. 4. throughout.

Which || *illegal Oath*, ſo diametrically contrary to the former, if ſwallowed by their unarmed Judges, Juſtices, and other civil Officers out of fear, will in time be impoſed on the Army Officers, Soldiers, and all other, as their former *Ingagement* was, with as ſevere penalties.

Having

Having presented you with these contradictory, repugnant, irreconcileable Oathes, Protestations, Covenants and Engagements, I shall propose some few cases of conscience upon them, in this age, when *Conscience* is so much pretended, and *Liberty of Conscience* so much *pressed*, that tendernes of *Conscience*, and *Conscience* it self, are hardly to be found in the greatest pretenders to them.

1. Whether all lawfull sacred Oaths, Vowes, Covenants, Protestations. doe not *i* firmly, immutably, inviolably bind the souls, consciences, of all that take them, to an *absolute*, indispensible, sincere, faithful performance, and strict observation of them, to the uttermost of their power in all estates and conditions, as is evident by Numb. 30. 2. to 14. Josh 9. 19, 20. Gal. 3. 15 Deut. 23. 22, 23. Judg. 11. 30. 39. Job 22. 27 Ps. 15. 4. Ps. 22. 25 Ps. 61. 8. Ps. 66. 13. Ps. 116 14, 18. Ps. 132. 2, 3, &c. Eccles. 5. 4. Jer. 44. 25 Jonah 2 9. Isay 19. 21. Nah. 1. 15. Gen. 21. 23, 24, 31. c. 24. 3. to 10. 37. to 47. c 26. 3 31. c. 47. 31, c. 50. 5, 6. Levit. 19. 12. Josh. 2. 12 17. 20. Judg. 15. 12, 13. Deut. 8. 12. Josh. 21. 43, 44. 1. Kings 1. 13. 17. 29, 30. 2 Chron. 36. 13. Ezra 10. 5. Neh. 13. 25. Jer. 4. 2. c 11. 5. Mat. 5. 33. 1 Kings 15. 3, 4, 5. 2 Chron. 21. 5, 6, 7. compared with Hebr 6. 16, 17, 18. *An Oath for confirmation is to men an end of all strife: wherfore God willing more abundantly to shew unto the heirs of promise* **the immutability of his Counsel, confirmed it with an Oath, that by two Immutable things** (his Oath and Covenant) *in which* **it is impossible for God to lie**, *we might have strong consolation*, Ps. 89. 3. 34. *I have made a* **Covenant** *with my chosen, I have* **sworn** *unto David my Servant.* **My Covenant will I not break, nor alter the thing that is gone out of my lipps.** *Once have I* **sworn** *by my holiness* **that I will not lie unto David**, Ps. 132. 11. *The Lord hath* **sworn in truth unto David, he will not turn from it.** Jer. 33. 20, 21. *Thus saith the Lord, If you can break my* **Covenant** *of the day, and my* **Covenant** *of the night, and that there should not be day and night in their season. Then may also* **my Covenant be broken with David** *my Servant, that he should not have a Son to reign upon his throne.* If *Gods Oaths* and *Covenants* to mortal sinful men be thus true, *constant, sincere, firme, unalterable, immutable*; then by like

i St. Aug. de Verbis Apostoli, Serm. 30. Gratian, Caus. 22. qu. 1, 2, 5. Grotius de Jure Belli & Pacis, l. 2. c. 13. Jusjurandum habetur apud omnes ultimum atque firmissimum & fidei mutuæ & veracitatis pignus. Procopius Persicorum l. 2. ultima fides inter homines tum Græcos, tum Barbaros, quam nulla delebit ætas; est ea quam per jurata pacta sponsores adhibet Deos. Dionys. Hallicarnass. Antiqu. Rom. Nullum Vinculum ad adstringendam fidem, majores nostri Juramento arctius esse voluerunt. Cicero Offic. l. 1.



reason

reaſon ſhould *mens Oaths* and Covenants to God and their *lawfull Kings be ſuch*, as Pſal. 15. 4. Eccleſ. 8. 2 Gal. 3. 15. Levit. 3[illegible]. 2. to 14. and the other forecited Texts reſolve.

2ly. Whether the late *violation* through fear, or ſelf-reſpects, much more *the wilfull* **juſtification**, *perjurious repeal, abrogation, abjuration of our* ſacred lawful Oaths, proteſtation, *Covenant*, be not a k *moſt deteſtable, crying, ſcandalous, damning ſin, exceedingly diſhonorable to God, injurious to Religion; & drawing down ſad, private, perſonal and National judgements, on thoſe who are notoriouſly guilty thereof*, as is moſt apparent by Ezech. 16. 59. c. 17. 13. to 27. Zech. 8. 17. c 5. 3, 4. Hoſ. 10 4. Lev. 6. 3, 4. c. 19. 12. Prov. 24. 21, 22. Jer. 5. 2. c. 7. 9. to 17. c. 34. 8. to 22. c. 52. 3, 4. Deut. 31. 20. c. 29. 20. to 29. Pſ. 78. 10. 37. 57. to 65. 2 Chron. 36. 13. Joſh. 9. 20. 2 Sam. 21. 1. to 11. Jer. 23. 10. Rom. 1. 31, 32. 1 Tim. 1. 10. worthy ſad and ſerious peruſal. And whether thoſe who are deeply guilty of theſe ſins, can ever expect to enter into heaven, ſince this is made the ſpecial character of a Citizen of *Zion*, *Who ſhall dwell in Gods holy hill*, Pſal. 15. 1, 2, 4. *He that walketh uprightly and worketh righteouſneſs, and ſpeaketh the truth from his heart*, **He that ſweareth to his own Hurt and changeth not**, much more then when for his own and the publick good.

k S. Auguſtin, Gratian, & Grotius: Ibidem. Cælius Rhodiginus Lectionum Antiq. l. 21. c. 15.

3ly. Whether thoſe who have made, taken, and equally violated all or moſt of theſe contradictory *Oathes, Proteſtations, Covenants, Ingagements* alike, be not *perjured perſons, and Covenant-breakers in folio*, void of all real fear of God, truth, faith, conſcience, honeſty, religion, if the premiſed Scriptures, or Eccleſ. 9. 2 Acts 5. 3, 4, 5. may be credited? And whether thoſe who have been thus perfidious, perjurious, fidefragus, treacherous to all others, can in point of juſtice, conſcience, prudence, policy, impoſe an Oath upon all or any others, *to be true, faithfull and conſtant, in their Oaths, Covenants, truſts and obedience unto them*? (eſpecially before themſelves have taken any ſuch Oath, *to be true, faithfull, conſtant* to their own *principles, or any fixed ſetled Government:*) ſince they have taught them to be *treacherous, perfidious, diſloyal*, by their own precedent examples; and God himſelf hath denounced this *Wo*, and retaliation againſt ſuch, Iſay 33. 1. *Wo unto thee that dealeſt treacherouſly, and they dealt not treacherouſly*

*rouſly with thee; when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee.* Which we have ſeen verified of late in ſundry particulars even to admiration, by divine retaliation, to deterr all henceforth from the dangerous ſin of *Perjury, Treachery, Oath and Covenant breaking.*

4ly. Whether it be not a moſt impious, unchriſtian, execrable, if not Atheiſtical practice, for any perſons whatſoever (eſpecially without any colour of Parliamentary Authority) to impoſe any Oath, Vow, or illegal Ingagement upon others, diametrically repugnant to, inconſiſtent with their former legal Oaths, Proteſtations, Covenants, impoſed on them by unqueſtionable Parliamentary Authority, to their lawfull Soveraigns, to enſnare, wound their Conſciences, and involve them in the guilt of unevitable, moſt apparent * *Perjury*, and breach of all their former *Oaths, Proteſtations, Covenants*? And whether ſuch incur not that wo in *Iſay* 10, 1, 2, 3. "Wo unto them that decree unrighteous decrees, and that write grievouſneſſe, which they have "preſcribed, to turn aſide the needy from Judgement, to "take away the right from the poor, (*exiled Royal Iſſue*) "and that they may rob the Fatherleſs; And what will ye do "in the day of Viſitation, and in the deſolation which ſhall "come from far? to whom will ye flee for help, and "where will ye leave your glory? If *Ahabs* and *Jeſabels* "ſuborning of falſe Witneſſes againſt *Naboath* to gain his "Vineyard, who atteſted, that *Naboath* did blaſpheme God "and the King, brought ſuch a heavy doom upon their "perſons and royal Poſterity, to their utter extirpation. 1 *Kings* 1. 21, & 22. how much ſorer judgements ſhall they incur, who ſhall endeavor to make our whole 3. Kingdoms perjured in the higheſt degree, by ingaging them *to renounce, blaſpheme* both *God and the King*, & abjure their former Oaths, Covenants, Proteſtations, of purpoſe to diſinherit the royal Poſterity of their Crowns and Royalties, which they have ſo preciſely ſworn, proteſted, covenanted over and over, inviolably to defend and preſerve?

* Qui perjurare compellit et qui compellitur utrique ſunt perjuri & homicidæ: Dominus quia præcepit. Miles quia plus Dominum quam Deum & animam ſuam dilexit. Gratian Cauſa, 22. qu. 5. Auguſtin, Serm. 30. de verbis Apoſtoli.

5ly. Whether it can be juſt, equitable, prudential, rational, for any in preſent power, to Commiſſion, intruſt, imploy *Anabaptiſts, Quakers*, with other *Military Officers, Soul-*

diers by Land and Sea, without preſcribing any Military Oath unto them, ( after ſo many meetings, and violations of their truſts to the late King, Parliament, and other new Governours, Governments of their own erecting, to their total ſubverſion ) *to be true, faithfull, obedient, and conſtant to them*; contrary to the *Diſcipline of all former Ages amongſt the Romanes, Græcians, and moſt other Nations*, who alwaies **impoſed a Military Oath on all their Army Officers, Souldiers*, (warranted by 2 *Tim.* 2, 3, 4 ) And in the mean time, to inforce ſuch *a Oath* upon all their *Judges, Juſtices*, and Civil Officers, againſt their Judgements, Conſciences, who are *Orthodox in Religion*, approve of lawfull *Oaths*, ( *impoſed by legal Authority of Parliament* ) *Magiſtracy, and Miniſtry*, which *Anabaptiſts, Quakers*, and other *Sectaries* profeſſedly oppugn, and now violently endeavour to ſuppreſſe? And whether thoſe now ſitting, or any others who have taken the forecited *Oaths* to the late King and his Heirs, or the *Proteſtation, League, and Covenant*, can without *apparent perjury*, and direct violations of them, repute thoſe few Reliques of the old Parliament, now ſitting ( forcibly ſecluding the Lords and Majority of their Fellow-Members ) to be a lawfull Parliament within the Statute of 17 *Car.* c. 7? or ſubmit to any Oaths, Taxes, Edicts of theirs as Parliamentarie or legal?

* See vegetius de Re Militari, l. 2. Alexander ab Alexandro. Genial Dierum, l. 1. c. 21, l. 6 c. 23. Calvini Lexicon Juridicum : Tit. Juramentum Militare, Fr. Connanus, l. 5. c. 3. Grotius de Jure Belli, l. 1. c. 2.

6. Whether the forecited Oaths of *Supremacy, Allegiance, Maiors, Sheriffs, Judges, Recorders, Bayliffs, Parliament-Members*, and others, in direct words, extending not only to the late Kings perſon, but his Heirs and Succeſſors, do not inviolably bind both them, their Poſterities and our whole three Nations, Kingdoms in perpetuity, in point of Law and Conſcience, ſo long as there is any Heir of the Crown and Royal line in being? and that upon theſe unanſwerable Scriptural preſidents and legal conſiderations.

1. Becauſe Gods Oath and Covenant made to *Eve, Abraham, Noah, their Seed and Poſterity*, and to the *Iſraelites and their children, and their Covenant made to God, by Gods own reſolution, did oblige God himſelf and them in perpetuity from Generation to Generation*, Gen. 3. 15. c. 8. 21, 22. c. 9. 1, to 17. c. 13. 16 c. 15, 18. c. 17. 2, to 22. c. 21. 13, c. 24. 7. c. 28. 4, 13, 14. Exod. 28. 43. c. 34. 7. Levit. 22. 3, 4. Numb. 14. 24. c. 18.

19.

19. c. 25. 12, 13. Deut. 1. 8. c. 4. 31, 37. c. 5. 2, 3. c. 7. 9, 10, 11. c. 8. 18. c. 11. 9. c. 28. 46. c. 29. 1, 4, to 20. c. 30. 6, 9. c. 31. 21. c. 34. 4. Josh. 7. 11, 15. c. 24. 3, to 29. 2 Chron. 20. 7, 8. Neh. 1. 5. c. 9. 8, 32. Psal. 25. 13. Isay 34. 5. c. 44. 3. c. 59. 21. c. 61. 8, 9. c. 62. 22. Mal. 2. 4, to 15. c. 4. 6. Acts 2. 39. c. 3. 25. c. 7. 5, 45. c. 13. 23. Rom. 4. 13, 16. c. 9. 7, 8. c. 11. 1, 2, 27. Gal. 3. 16. to the end. Heb. 8. 6, to 11. c. 11. 18. c. 13. 20. Lu. 1. 72, 73. Rev. 12. 17. Levit. 26. 9, 15, 25, 42, 44. 2 Kings 17. 15, to 41. Psal. 44. 17, 18. Ps. 78. 10. 38. Ps. 89. 3, 4, 5, 34, 35. Ps. 103. 17, 18. Ps. 105. 8, 10. Ps. 111. 5, 9. Isay 24. 5. c, 42. 6. c. 49. 8. c. 54. 3. Jer. 11. 2 to 12. c. 22. 9. c. 31. 31, 32, 33. c. 29. 10 to 20. c. 33. 20. 21. c. 50. 5. Ezech. 16. 60 62. c. 37. 28, 29. c. 44. 4. Hos. 8. 1. Heb. 6. 16 17. Therefore mens Oaths, Covenants to Kings and their Posterity, must likewise bind in succession and perpetuity.

2ly. Because Gods Oath and Covenant made *to David, and to his House, Royal Seed and Posterity, touching their succession in the Royal Throne of Iudah*, was hereditary, successive, extending to all his Issue and Posterity: and though many of them were wicked, rebellious, yet this did not cause or provoke God to dethrone, or disinherit them, or infringe his Oath and Covenant to *David*, 2 Sam. 3. 12 to the end. c. 22. 51. 1 Kings 2. 33. Psal. 89. 2, 3, 33, to 38. Ps. 132. 11, 12, 13. Ps. 18. 50. Jer. 33. 17, 19, 20, 21. 1 Chron. 28. 4, to 10. Jer. 17. 24, 24, 25, 26. 1 Kings 11. 12, 13, 36, 39. 2 Kings 8. 9. 2 Chron. 21. 5, 6, 7. 2 Chron. 23. 3, &c. Jer. 23. 4 5. Zech. 9. 9 John 13. 13, 15. Lu. 1. 32, 33. Therefore much more where Oaths, Covenants are made by Subjects to their Hereditary Kings and their Posterity, they must remain inviolable, and not be abrogated by their transgressions.

3ly. Because *the Oath, which* Joseph *took of his Brethren, the children of Israel, to carry up his Bones, out of* Ægypt *into* Canaan, *when God should bring them out of* Ægypt, *Gen.* 50. 24, 25. though not made precisely for them and their Posterity, was reputed by *Moses* and them, to be obligatorie to their seed, as if made by them, even in point of Conscience: as is evident by *Exod.* 13. 19. *And Moses took the Bones of Ioseph with him*, (though driven out of *Egypt* by *Pharoah*) **for he had straitly sworn to the Children of Israel**, saying, *God will surely visit you, and you*

shall

*ſhall carry up my bones hence with you.* Which bones of his they (by vertue of this Oath) notwithſtanding *Pharoahs* purſuit after them, carryed along with them through the red Sea, and through the wilderneſſe forty years, and through the Land of *Canaan*, till they had quite conquered it, notwithſtanding all their wars, *Joſh.* 24. 32. near 500 *years* after this Oath firſt made. If then *Moſes*, *Joſhua*, and all the *Iſraelites* held themſelves thus conſcienciouſly obliged by the Oath of their deceaſed Anceſtors above four hundred years before, to carry up *Joſephs* dead bones out of *Ægypt*, notwithſtanding all Objections of haſt and danger from *Pharoah* and his Hoſt, their forty years wandring in the wilderneſſe, their wars in *Canaan*; and meaneſſe of the matter in relation to their publick ſafety, no wayes concerned in it. Then much more muſt our Anceſtors, and our own particular reiterated Oaths in preciſe terms to our Kings, their Heirs and Succeſſors, which ſo much concern our publick Government, Peace, Settlement, Safety, Proſperity, engage our whole Kingdom and three Nations to a conſciencious obſervation of them to the uttermoſt of their power.

4ly. Becauſe *Davids* Oath to *Saul* and *Jonathan* extended to their *ſeed*, 1 *Sam.* 24. 21, 22. "Swear now therefore unto "me by the Lord, that thou wilt not cut off **my ſeed** after "me, and that thou wilt not deſtroy my name out of my Fa- "thers Houſe: And *David* ſwore unto *Saul*: 1 *Sam* 20. 14, "to 18, 42. And *Jonathan* ſaid to *David*, thou ſhalt not only "while I yet live ſhew me the kindneſſe of the Lord, that I "die not, but alſo, **thou ſhalt not cut off thy kindneſſe** "**from my Houſe for ever**, no not when the Lord hath cut off "the Enemies of *David*, every one from the face of the Earth. "So *Jonathan* made a Covenant WITH THE HOUSE OF "DAVID; And *Jonathan* cauſed *David* **to ſwear again**, be- "cauſe he loved him. And *Ionathan* ſaid to *David*, go in "peace, for as much as **We have ſworn both of us in the** "**name of the Lord**, ſaying, the Lord be beeween thee and "me, and **between thy Seed and my Seed for ever.** How conſcienciouſly *David* obſerved theſe Oaths after the deaths of *Saul* and *Ionathan*, is apparent, not only by his *love, favor, and affection to Mephiboſheth for* Jonathans *ſake, whom he reſtored*

*ſtored to all that was* Saul, *& made him eat continually at his Table,* 2 Sam. 9. 1. &c. *and by his ſlaying of* Baanah *and* Rechab *for murthering* Iſhboſheth, Sauls *ſon, his Competitor, when they brought his head unto him, expecting a great reward,* 2 Sam. 4. But more eſpecially *by his ſparing* Mephiboſheth, *the Son of* Jonathan, *the ſon of* Saul, **becauſe of the Lords Oath that was between them,** *between* David *and* Jonathan, (extending to their ſeed and poſteritie) *when the* Gibeonites *demanded* 7. *of the ſons of Saul to be delivered up to them,* 2 Sam. 21. 5, 6, 7.

5. Becauſe Eſther 9. 27, 28, 31. *The* * *Iews ordained and took upon them and* **upon their ſeed, and upon all ſuch as joyned themſelves unto them, ſo as it ſhould not fail,** *that they would keep theſe two dayes of Purim, according to their writing, and according to their appointed time every year* (as thoſe in the Parliament of 3 Jac. c. 1. and their Poſteritie *have obſerved the* 5 of *November annually ever ſince*) *and that thoſe dayes ſhould be* **remembred and kept throughout every Generation, every Family, every Province, and every City**: *and that thoſe dayes of Purim ſhould not fail from among the Iews,* **nor the memorial of them periſh from their ſeed: which they decreed for themſelves and for their ſeed.** If the whole Nation of the Jewes by an Ordinance and Decree, might thus binde their ſeed, poſterity, to obſerve the daies of *Purim for ever*: With like reaſon they might by an Oath & Covenant oblige themſelves and their poſteritie for ever to their hereditarie Kings, their heirs and poſteritie for ever: And ſo may we and all other Nations, by the like Acts, Decrees, and the forecited Oathes, as is clearly reſolved, declared, enacted by the Statutes of 25 H. 8. c. 22. 26 H. 8 c. 1. 28 H. 8. c. 3. 35 H. 8. c. 1. 1 Eliz. c. 1. 3. 5 Eliz. c. 1 1 Jac. c. 1. 3 Jac. c 4. 7 Jac. c. 6.

* See Levit. 23. 41.

6ly. Becauſe the preſident of the *Rechabites*, (who upon the command of their Father *Ionadab* the ſon of *Rechab*, *That* **neither they nor their Sons for ever ſhould drinke Wine,** *nor build houſe, nor ſow ſeed, nor plant, nor have any vineyard, but dwell in tents all their dayes; held themſelves bound in duty, conſcience to obey it, which God himſelf commends, records, rewards, for others imitation,* Jer. 35. 1. to 15. *who might in like ſort oblige them by his Oath and Covenant;*) Is a convincing Argument,

gument that as the * *Warranties, Covenants, Bonds, Contracts, Feofments, Grants, Reservations of Rents, Services, Tenures in fee,* by the Laws of *England*, and other Nations, firmly oblige mens *Heirs, Posterity, Assignees, Executors, Administrators, on both sides in succession and perpetuity*; So likewise their Oaths, Covenants, Protestations, to their hereditarie Kings, their Heirs and Successors, oblige them equally to them in perpetuity and succession.

* Littleton, Fitzh. Brook, Ash, Tit. Warranty, Covenant, Obligation, Condition, Tenure.

7ly. Because it is most evident by *Gen.* 3. 14, 15. *c.* 4 5. *Exodus* 17. 16. *c.* 20. 5. *c.* 43. 7. 1 *Kings* 2. 33. 2 *Kings* 5. 27. *Jer.* 22 30. *c.* 36. 31. That Parents by their iniquities and transgressions may draw down and entayl the curse, the judgements of God on them, and their Posterityes after them to their prejudice: Therefore they may much more oblige them by their Oaths, Covenants, to Obedience, Loyalty, Subjection to their hereditary Kings and their Heirs, for their own particular, and the *m Publick good, safety,* as well as Freehold and Copyhold Tenents in Honors, Manors, may oblige themselves, their Heirs and Successors for ever, by Homage, Fealty, Tenures, Contracts to their Landlords, their Heirs and Assignees for ever, by the Common, Statute-laws, of our own and other Realms, though they be no Soveraign Lords and Kings over them.

m prov. 24. 20. 21. Rom. 13. 3. 4, 5, 6. 1 Tim 2. 2, 3. 1 Pet. 2. 13. 14.

8ly. Because the *Saints and Churches of God* in all *Ages* have held themselves and their posterity bound in Duty and Conscience *to pray to God for the life, safety, prosperity of their Kings, and their Sons and Royal Posterity*, in all hereditary Kingdoms, as is apparent by *Ezra.* 6. 10, 11. *Psal.* 72 1, 2, 15. 1 *Sam.* 11. 14. 2 Sam. 16. 16. 1 Kings 1. 25. 34, 39. 2 Kings 11. 12. 2 Chron. 23. 11. Psal. 149. 2. Ezech. 9. 9. Dan. 2. 4. *c.* 3. 9. *c.* 6. 6, 21. Mat. 21. 5. 9. John 12. 13, 15. 1 Tim. 2. 1, 2, 3. by all the antient, modern Liturgyes, Collects, Letanyes, Canons of the Churches of *England, Scotland, Ireland, France, Spain*, and other hereditary Kingdoms; The Testimony of *sundry Fathers, Councils, Historians*, and our own *Clause Rolls in the Tower*, n *elsewhere* quoted. Therefore they may lawfullie oblige themselves and their Posterity, by Solemn *Oaths, Covenants, Protestations to obey, protect and defend their*, and their posterities *Royal Persons, Crowns and Royalties.*

n my True & perfect Narrative, p. 95.

9ly. To

gly. To put this out of further question, I shall only press one Scripture president and testimonie more, wherewith I shall conclude this point, and that is the Historie of the *Gibeonites*, recorded *Josh.* 9. & 10. and 2 Sam. 21. 1. to 13. The *Gibeonites* (a remnant of the *Amorites*, with whom the *Israelites* by Gods expres command *were to make no peace nor covenant, nor shew any mercy to, but smite with the edge of the sword and utterly destroy*, Deut. 7. 1, 2, 3. c. 20. 16, 17, 18.) circumventing Joshua *and the elders of Israel by a stratagem, of old bottles, shoes, bread, clothes, and a lying information, that they came from a farr country to make peace and a league with them. by reason of the glorious victories God had given, and the miracles he had wrought for them; thereupon, without asking any advice of God or the Congregation, or examining the truth of their information,* Joshua *and the Elders of the Congregation entred into a league with them*, **to let them live, and sware unto them in the name of the Lord.** *Within three dayes after they heard they were their neighbours and dwelt amongst them, and they came unto their Cities the third day.* * *But the children of Israel smote them not*, **Because the Princes of the Congregation had sworn unto them by the Lord God of Israel.** *Hereupon all the Congregation murmured against the Princes. But all the Princes said unto the Congregation:* **We have sworn unto them by the Lord God of Israel, therefore we may not touch them** *This we will do unto them, we will let them live* **lest wrath be upon us, because of the Oath that we sware unto them** *And the Princes said unto them, let them live as the Princes had promised them, but let them be hewers of wood and drawers of water to all the congregation. And* Joshua *called for them, and spake unto them saying; Wherefore have ye beguiled us, saying, We are very far from you, when you dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. And they answered* Joshua *and said; because it was certainly told thy servants, how the Lord thy God commanded his servant* Moses *to give you all the Land, and to destroy all the Inhabitants of the Land before you; therefore we were sore afraid of our lives because of you, and have done this thing. And now behold we are in thine hand, as it seemeth good and right unto thee to do unto us, do. And so*

* Jesus pacem quam dederat revocandam non censuit, quia firmata erat Sacramenti Religione, ne dum alienam perfidiam arguit, suam fidem solveret. Ambrosius de Officiis, l. 3. c. 10.

*did be unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And* Joshua *made them that day hewers of wood, and drawers of water for the congregation, and for the Altar of the Lord* **even to this day**, *in the place which he should chuse.* After this Oath and League the Princes and Congregation were so farr from slaying or suffering them to be slain by their enemies contrarie hereunto, that when as 5 *Kings soon after came up with all their hosts and encamped against* Gibeah, *to destroy it* **because they had made peace with Israel**; *the Gibeonite sending this message to* Joshua *& the camp at* Gilgal; *slack not thy hand from thy servants, to come up to us quickly & save us, for all the Kings of the Amorites that dwell in the Mountains are gathered against us*; thereupon Joshua *and all the men of Warr with him went up from* Gilgal *all night, and came upon their Enemies sodenly, and smote, & destroyed them with a great slaughter, de*livering them from that danger. About 395 years after this Solem Oath & League, *King* Saul *out of his zeal to the children of* Israel *and* Iudah, *sought to destroy all, and slew some of those* Gibeonites *posterity, contrary to this Oath and League*, for which (35 *years after its violation, and 430 years after its first making) *God sent a famine in the Land for three years, year after year: upon this* David *inquiring of the Lord, what was the true cause thereof? The Lord answered him*, It was for Saul, and for his bloudy house, **because they slew the Gibeonites**, who were not of the Israelites, but of the remnant of the Amorites, and **the children of Israel had sworn unto them**. Whereupon *David called the* Gibeonites, *and said unto them*: What shall I doe for you, *and* **wherewith shall I make the Attonement**, *that ye may blesse the Inheritance of the Lord?* And they said unto the King, *The man that consumed us, and devised against us that we should be destroyed from remaining in any of the coasts of* Israel, *let seven of his sons be delivered unto us, and we will hang them up in* Gibeah of Saul *which the Lord did chuse*; which being accordingly done, after that *God was intreated for the Land*, and removed the famine, 2 Sam. 1. 1. to 15.

* Archbishop Vshers Annal. Vet. Testamenti, Anno 2553. 2983. 2986.

Here we have an Oath and Covenant binding the *Israelites*, their Governours. Heirs and posterity in perpetuitie to the *Gibeonites* and their posteritie; which I shall parallel with our forementioned Oaths, Protestation, Covenant to our hereditarie

ditarie Kings, their heirs and ſucceſſors, to prove them more obliging to us and our poſteritie, than this Oath & League of the *Iſraelites* to the *Gibeonites*, in regard of theſe obſervable circumſtances & particulars, not hitherto inſiſted on by any; which I beſeech God in mercie to ſet home effectually upon all our hearts, ſpirits, conſciences, both for our information, reformation, ſettlement, and avoiding Gods avenging juſtice on us and our poſteritie, for our tranſcendent perjuries, breach of Oathes and Covenants to our Sovereigns.

1. This Oath and Covenant with the *Gibeonites* Embaſſadors, was procured by meer fraud, circumvention, miſinformation, and apparent falſhood, ariſing meerly from thoſe to whom it was made and ſworn: yet it obliged the *Iſraelites* and their poſteritie, to the *Gibeonites* and their progenie in perpetuitie: But the forementioned *Oathes*, together with the Proteſtation, and Solemn League and Covenant, were made without any fraud, circumvention, miſinformation, or falſe ſuggeſtion, upon grounds of loyaltie, dutie, juſtice, prudence, chriſtianitie, Religion, and State-policie, voluntarily propounded by the makers, takers of them, and ratified in full Parliaments: Therefore they muſt needs be farre more valid, obligatory to the whole Engliſh Nation and their poſteritie, than this Oath, Covenant to the *Gibeonites*.

2. This League and Oath was made very ſodenly, raſhly, unadviſedly, without any advice with God and the whole Congregation, or examining, debating the truth of the *Gibeonites* ſuggeſtion; yet it bound them when once made: But our Oathes, Proteſtation, League, Covenant, were all made enacted, enjoyned upon long and ſerious debate, mature deliberation in ſeveral ſucceſſive Parliaments: Therefore ours muſt be much more obliging than theirs.

3ly. This League, Oath, was made only by the Princes of *Iſrael*, without the Congregations privitie, aſſent or advice, who were diſcontented with and murmured againſt them for it, yet it obliged both the Princes, people, and their poſteritie: But our Oathes, Proteſtation, League and Covenant, were made not only by all our Princes, Nobles, Peers, but likewiſe by the whole Houſe of Commons in full Parliaments, and aſſented to by the whole Engliſh Nation both

* see 7 Jac. c. 6. 17 Car. c. 7. & here, p. 7.

in and out of *Parliament*, the *Commons being the original movers, promoters, contrivers of all or moſt of them: Therefore they muſt be much more obligatorie to us and our poſteritie, than theirs.

4ly. Their League, Oath, was never ratified by any publique Law or decree of the whole Congregation and people of *Iſrael* in any publike Convention, but only by *Ioſhua* and the Princes alone; yet they bound the whole Nation: Ours have been approved, ratified, eſtabliſhed, perpetuated by ſundry ſucceſſive Acts, Ordinances, Votes of Parliament from time to time, continuing ſtill in their full legal force: Therefore much more valid and binding to us and our poſteritie, than theirs.

5ly. That Oath, League, was taken, ſworn only by the Princes themſelves, not by the Congregation and people of *Iſrael*, yet they were all obliged by them. Our Oaths, Proteſtation, League, Covenant, have been ſworn, taken not only by all our Princes, Nobles, Officers of State, Iuſtices, but likewiſe by all or moſt of the Commons, & people of the Land from time to time, both in and out of Parliament: Therefore much more obliging to us and ours, than theirs.

6ly. This Oath, League of theirs to the *Gibeonites*, was never taken and entred into for ought appears, but once, and that ſodeinly, without any ſubſequent renovation or ratification; But our Oathes, Proteſtation, League, Covenant, have been ſwore, taken again and again, by all Members of *Parliament*, Officers of State, Iuſtices, Graduates, Lawyers, Miniſters, moſt Souldiers, and others; upon ſundry emergent occaſions, both in and out of *Parliament*: Therefore much more obligatory to us and our poſteritie, then theirs.

7ly. This Oath, League, for ought wee read, was not made explicitly in preciſe terms with the *Gibeonites*, their heirs and poſteritie for ever, but only indefinitely, with the *Gibeonites* then in being, *whoſe lives they ſpared*, as the words import; yet becauſe they were a *People*, State, Citie, Body politick, having a permanent ſucceſſion; it virtually and intentionally in their own and Gods account

too

too, extended not only to the *Gibeonites* then living, but to their ſucceeding iſſues in *Sauls* time, neer 400 years after, and all ſucceeding Generations (*as* q *perpetual National Leagues uſe to do*,) But our Oaths, League, Covenant in direct terms extend not only to our Kings to whom they were firſt made and ſworn, but likewiſe **to their heirs, ſucceſſors, and Royal Poſterity for ever**, (ſee 1 *Jac.* c. 1. 2 *Jac.* c. 4. 7 *Jac.* c. 6. 1 *Eliz.* c. 1. 3.) Therefore they muſt needs be more binding to us, our Heirs and Poſterities in preſent and ſucceeding Generations, than theirs to the *Gibeonites*.

q 1 Kings 15. 19. Cook 4 Inſtit. c. 25. p. 155, 156. 4 H. 5. Rot. Parl. n. 24 & 25. 4. 2. See Br. & Fitz. Tit. Corporation. Abbie. Cooks 1 Inſtit. f. 2. 54. 102, 150. Grotius de Jure Belli, l. 2. c. 13. Sect. 4. 7. See Magna Charta the Prologue, and cap. ult.

5ly. Their League, Oath, was only with foreign Pagans, Strangers, who became their mere ſlaves and bondmen in perpetuitie, and had not the leaſt power, juriſdiction over them; yet it bound them to ſtrict obſervation. Ours are made, ſworn to our **own** Chriſtian, natural Kings, Princes, Soveraigns, of our own fleſh, bloud, Nation, to whom we are natural borne Subjects, and owe all dutifull allegiance by the Laws of God, Nature, Nations; Therefore much more obliging to and moſt religiouſly to be kept by us and our poſterities after us, than theirs.

6ly. (Which is moſt conſiderable) this their Oath, League, was made with ſuch an idolatrous remnant of the *Ammonites*, as God himſelf by expreſs precepts had commanded *the Iſraelites to make no League, nor Covenant with, upon any terms, but utterly to deſtroy with the edge of the ſword without mercie, without ſaving any of them alive*, Exod. 23. 32. c. 34. 12. 13. Deutr. 7. 1, 2, 3, &c. c. 20. 16, 17, 18. Pſal. 106. 34, 35.) yet notwithſtanding having once entred into a *League with, and ſworn to them in the name of the Lord, that they ſhould live*, (though by their own fraud, circumvention, and miſinformation) God was ſo jealous of *his own name, honour, glory*, ſo unwilling that his own people ſhould perjuriouſly, treacherouſly, perfidiouſly break their Oathe, Covenant ſworn in his name, r *being the higheſt, the moſt ſacred inviolable Obligations, ſecurities that can be betweene God and men, man and man, Nation and Nation*; **that he would rather have his poſitive**

r Hebr. 6. 16, 17, 18. Grotius de Jure Belli.

[f] Grotius de Jure belli, l. 2. c. 13. §. 4. 7.

positive judicial Law, ( which [f] *some conceive to have a tacit condition in it* ) violated and dispensed within this case, ( it being not simplie evil in its own nature to spare the *Gibeonites* upon their submission, but onlie a *prohibited evil* by particular Precepts) than his Name prophaned, dishonoured, Religious Oaths wittinglie infringed, and perjurie committed by his own people, against his moral Law, Precept, being sinful, scandalous in their own nature, and of dangerous consequence to all Posteritie, if admitted, approved, to encourage them to commit perjurie, and violate all lawfull Oaths, Covenants, in succeeding Ages, to the scandal of Religion, and prejudice of Mankind. Wherefore this Oath, League, though against these judicial Precepts, not only firmly bound the Princes who made them, and all the Congregation in that Age, but King *Saul* himself, and all the *Israelites* in succession four hundred years after. Of which we have another President of *Josuaes* and the *Israelites* care to perform their Spies Oaths made to *Rahab*, and **sworn unto her by the Lord**, *to save her, her Parents, Kindred, and Family alive* ( though *Canaanites* devoted by God to destruction ) *Iosh.* 2. 1, to 24. compared with c. 6. 21, 22, 23. Heb. 11. 31. But our Oaths, Protestation, League, Covenant were all made not to, or with *Amorites* or *Canaanites* particularly devoted by God to the Sword, Slaughter, and utter extirpation without any Truce or League of Peace; but to and with our own hereditary lawfull Christian Kings, their Heirs, Posterities, and Successors, whose Persons, Lives, Crowns, Rights, and Royal Authoritie we are all expressly obliged, commanded by God himself, to *defend, protect with our own lives, fortunes, estates to the uttermost of our Powers, against all Attempts, Treasons, Conspiracies, Traytors, and Invasions whatsoever*. yea precisely prohibited to *offer the least violence, injury to their Persons, Lives, and Regal Authority, in thought, word, or deed*, Prov. 24. 20, 21. Eccles. 8. 2. c. 10. 20. 1 Sam. 24. 3, to 20. c. 26. 8, to 12. 2 Sam. 1, 12, &c. c. 4. 10, 11, 2 Sam. 18. 3. c. 21. 17. Esth. 2. 21. 12. 23. c. 6. 2 Rom. 13. 1, 2, 3. 1 Pet. 2. 12, 13, 17. Tit. 3. 1. 1 Tim. 2. 2, 3. John 18. 36. Therefore our Oaths, League, Covenant, are much more obliging, and conscienciouslie to be observed by

by us, and our Poſterities for ever, than theirs to the *Gibeonites*, as the only ready way to our peace and ſettlement.

1oly. This League of theirs to the *Gibeonites* was ratified only with one ſingle *Oath*, yet it bound both them and their Poſterity; but ours to our *Kings, their Heirs and Succeſſors*, is ratified with ſeven ſucceſſive *Oaths, Proteſtations, Covenants*, here recited, beſides ſundry others of like nature taken *by our Anceſtors in former Ages*, which I pretermit. Therefore much more ſtrong, indiſſoluble, obliging to us and our Poſteritities than theirs. If *a threefold cord be not eaſily broken*, Ec. cleſ. 4. 12. much more then *a ſevenfold Oath* ſucceſſively renued, ſhould not eaſily or quicklie be broken, but remain inviolable to all poſteritie.

11. The violation of this Oath League to the *Gibeonites* by *Saul*, and the *Iſraelites* near 400 years after its firſt making, when perchance quite forgotten by them, or conceived to be unbinding to them as gotten by ſurpriſe, as not made or taken by themſelves, perſonal to the *Gibeonites* and *Iſraelites* then living when firſt made, or at leaſt expired and grown quite out of date by ſo long a tract of time; was reputed by God himſelf a great *ſinne, perjury in them*, and exemplarie puniſhed by God with three years famine on the whole Land, though *Saul* and the *Iſraelites* then living never took this Oath, nor made that League themſelves, but onlie their Anceſtors, ſo long time before their births. Therefore our violations of the forecited Oaths, Proteſtation, League, Covenant, ſo freſhlie made, taken, ſworn, ſubſcribed with hands liſted up to Heaven, ſucceſſivelie one after another, by whole Parliaments, the generalitie of our Nation; and not onlie by our deceaſed Anceſtors, but by our ſelves in perſon, and ſo oft reiterated, yet infringed by us time after time in the higheſt degree, muſt needs be a more deteſtable damnable Perjurie, crime, in the eyes of God than theirs, and draw a more long-laſting famine, and other ſorer judgements of God upon our particular Perſons, Families, Nation, than that breach of their Oath and League with the *Gibeonites*, brought down on them.

1 1ly. That Oath, League, continued in force to bind the *Iſraelites*, both to obſervation and puniſhment, when violated

* Vaſtat ſtirpemque, domumque, Herodotus, lib. 11.

violated by King *Saul* and them, after the whole frame of their Government was quite changed from a Principality or Common-wealth (as most of our present Grandees would have it) into a *Kingship and Kingdom*, by the earnest unanimous desire, consent of all the Elders of *Israel*, the generality of the people, and by Gods own approbation, as is evident by the 1 *Sam.* c. 8, to c. 13. Josh. 9. 2 *Sam.* 21, compared together. Therefore our Oath, Protestation, League, Covenant forecited, must by like reason, consequence, much more oblige our whole Nation in present and future to our Kings, their Heirs and Successors, notwithstanding all late violent forcible illegal Alterations, Revolutions of our Governments and Governours, against the Votes of both Houses of Parliament, the desires of the generality of our three Nations, since our Laws admit no *Interregnum* nor Dissesin of the *Crown, Kingship, Kingdom*, (as the *Statutes of Prærogativa Regis*, 1 *Iacobi, ch.* 1. *Cooks 7 Rep. f.* 10. and *u other Lawbooks* resolve) And so our violations of them must be more perjurious, sinfull, and exemplarily punishable, than theirs.

u See Fitz. Brook, Ash. Title Intrusion, Prerogative.

13. This Oath, *League* with the *Gibeonites* was violated by King *Saul*, only out of *zeal to the Children of Israel*, & *Iudah*, who (it seems) solicited him thereunto for their own selfe ends or advantage: yet this was no sufficient excuse, nor justification thereof in Gods esteem, being punished with exemplarie justice on his posterity, and a three years famine upon all the *Land*. Therefore the violation of all our precedent Oaths, Protestations, Covenants, by the Army-Officers, confederate Members, and their Adherents (against the Votes of both Houses, the dehortations of our Ministers, and desires of our three whole Kingdoms) must needs be a far more detestable crime, and be avenged with a more heavy punishment both on them and us, than theirs was heretofore.

14. This breach of Oath, Covenant, notwithstanding all circumstances which might extenuate it, was most exemplary punished, though not on *Saul* the chief Offendor during his life, yet upon seven of his Sons, and Family after his death, in King *Davids* Reign, 35 years after this Offence committed, and upon the whole Nation by a three years famine, though

though it was never infringed but only by one ſingle Act, in ſlaying ſome of the *Gibeonites* poſterity, and not re-violated by any other ſubſequent ſlaughter of them. Therfore though many of the grand Infringers of the precedent Oaths, Proteſtation, Covenant, may perchance ſcape ſcot-free for a time in their own perſons, and die without exemplary juſtice inflicted on them for it, yet let them from this memorable Preſident conclude for certain, that God will ſooner or later avenge it upon their *Children and Poſterity* to their utter extirpation, (and on the whole Nation too, as he hath done in a great meaſure already,) it may be 35 years after the Perjuries, Treaſons, committed in this kind, eſpecially when not committed only once, but perpetrated and acted over ſundry times by a continued, uninterrupted ſucceſſion of New Perjuries, Treaſons, and Violations of them in the higheſt degree from day to day without fear or ſhame, as Exod. 20. 5. c 34. 7. Gen. 3. 14, 15. 1 Kings 2. 33. 2 Kings 5. 27. Jer. 22. 30. c. 36. 31. Iſay 14 20 21. Mich. 2. 2, 3, 4, 5. Jer. 6. 15 c 8. 12. may aſſure all our late and preſent Delinquents in this kind and their Poſterity, which texts they may do well moſt ſeriouſly to peruſe, with bleeding and relenting hearts.

15. This their violation of their League, Oath to the *Gibeonites* was never openly juſtified, pleaded, written, preached, printed for, nor carried on with ſolemn Faſts and Humiliations, (moſt * deteſtable unto God when thus abuſed) nor yet ſolemnly abjured by new contrary Oaths or Engagements forcibly impoſed on all the *Iſraelites*, by *Saul* and his *Counſel of State*, to extirpate the *Gibeonites*: yet it was thus ſeverely puniſhed by God himſelf on *Sauls* poſterity and the *Iſraelites*. O then what ſoarer overflowing, deſolating Judgements, may our perjurious, Fidifragus *Grandees, Saints, Nations*, moſt juſtlie fear and expect will undoubtedly befall themſelves, their poſteritie and our Kingdoms, (now almoſt ripened for deſtruction in wiſe mens apprehenſions) who have not only infringed all our Oaths, Covenants, Proteſtations, to our lawfull Kings, their Heirs, Succeſſors, and Poſteritie over & over in the higheſt degree, but moſt impudently juſtified, pleaded, preached, written, for the lawfulneſs thereof; yea kept manie Hypocritical, Atheiſtical *Mock-*

* Iſay 58. 3, 4, 5. &c. c. 1. 14 to 18 c. 66. 3. Prov. 21. 27.

*Fasts and Humiliations*, to promote our most detestable Perjuries, Treacheries, Abominations; and publicklie abjured all our former loyal Oaths, Protestations, Covenants, by new Treasonable enforced Oaths and Engagements, diametricallie repugnant to them. Certainlie if this breach of Oath by *Saul* in slaying the *Gibeonites* could not be expiated, nor the 3 years famine inflicted on the whole Land for it, removed by all King *Davids* and the *Israelites* Fasts Prayers, Tears, Sacrifices; till this sin of theirs was particularly bewailed, repented, removed, and full satisfaction made to the murdered *Gibeonites* by *David* and his people, by delivering up seven of *Sauls* Sonnes and Posteritie to be hanged up before the Lord in *Gibeah* of Saul, for this perjurie and bloodshed committed so long before by *Saul* their Ancestor, the principal Malefactor. We may justlie fear and conclude, that all our prayers, tears, fasts, humiliations, will never expiate the manifold open violations of these our *Oaths*, *Protestations*, *Leagues*, *Covenants*, by the murders of our late King, and manie thousands of our Protestant Brethren of all sorts for adhering to him, his heirs and posteritie; the violations of the rights, privileges of Parliament, beyond all Presidents of former Ages; and securing, secluding the whole Peers House, and Majoritie of the Commons heretofore and now again, and trampling our fundamental *Laws*, Liberties, Properties, Remonstrances, Declarations, as well as Oaths quite under foot, by new Arbitrarie, Tyranical Acts, Impositions, proceedings of all kinds, exceeding the worst of our former Kings; unlesse all these perjuries, treacheries, breaches of Oaths, Protestations, Covenants in this kind be particularly and publickly confessed, bewayled, reformed, repented if not expiated with the like Justice and Executions upon the persons or Sons of some of the most capital Delinquents in this kind, to appease Gods wrath, and preserve our whole three Kingdomes from utter ruin; our perjuries and breaches of all Oaths, Faith, Trusts, being now so generallie and universallie infamous throughout the world, that FIDES ANGLICA, is become as proverbial AS *c* FIDES PUNICA, SCOTICA, or HYBERNICA in former Ages, to our perpetual infamie: Which, if this Publication may redresse, reform

*c* Erasmi Adagia. Walsingham Hist. Ang. Antiquit. Eccl. Brittan. p. 295, 296. Giraldus Cambrensis Typographiæ Hyberniæ, c. 20, 22, 24.

ſorm for the future, I ſhall bleſs God for it, and have ſome hopes of better times, things, then yet we can poſſibly expect whiles under the guilt, breach of ſo many contradictory Oathes, Proteſtations, Leagues, Covenants, Ingagements.

By the antient Oath of *Fealty* and *Allegiance*, (which both the Subjects of *England*, and *Kings*, *Biſhops*, *Nobles*, and *Subjects* of *Scotland*, made to the Kings of *England* and their heirs, as ſupreme Lords of *Scotland*, in theſe words.) *Ero fidelis & legalis, fidemque & legalitatem ſervabo*, Henrico (& Edwardo) *Regi Angliæ*, **et Hæredibus ſuis**, *de vita & membris, & terreno honore, contra omnes qui poſſunt vivere & mori: Et nunquam pro aliquo portabo arma, nec ero in conſilio vel auxilio contra eum vel* **Hæredes ſuos**, *in aliquo caſu qui poſſit contingere, ſed fideliter recognoſcam, et fideliter faciam ſervitia quæ pertinent ad tenementum quod de eo tenere clamito, Sic me Deus adjuvet & omnes Sanctos ejus.* (Which Oath 1 *William* King of *Scots* and all his Nobles ſwore to King *Henry* the 2. **et Hæredibus ſuis**, *ſicut ligio Domino ſuo:* And 2 *John Batliol*, *John Comyn*, with all the Nobles of *Scotland* to King *Edward* 1. and his *heirs*: Anno 1293, 1294, 1297.) they all in expreſs terms obliged themſelves and their heirs, to be true and faithfull Subjects to the *King and his heirs*: Which though valid, obligatorie in it ſelf to our Kings poſteritie, yet ſome of our Kings in their life-times, made both the Scots and Engliſh Subjects to take a new Oath of Fealty and allegiance to their heir apparent and his heirs, *ſaving the fealty, homage and allegiance done to themſelves.* Thus c *William King of Scots* with all his Nobles, Barons and Knights of *Scotland*, did *Fealty* and *Homage* to *King Henry* the 2. and to *Henry* his ſon, and **his heirs**, as to his Liege Lords, *ſalva fide Domini Regis patris ſui.* Anno 1175. Yea before this, Anno 1128. by the command of King *Henry* the 1. the Archbiſhops, Biſhops, Abbots, *David* King of *Scots*, with all the Earls and Barons of *England*, ſwore homage and fealtie to *Maud* his daughter and heir, *ut filiæ ſuæ Imperatrici* **Fide ſervata**, *regnum Angliæ Hiſt.* **Hæreditario jure** *poſt dies ſuos* **ſibi et hæredibus ſuis legiti-**

1 Roger de Hoveden, Annal. pars poſterior, p. 545, 546

2 Tho. Walſingham Hiſt. Angliæ, p. 22, 33, 34. Mat. Weſtm. Anno 1293, 1294, 1297.

c Hoveden, p. 545, 546, 549, 550,

d Hoveden Annal. pars poſterior, p. 480. Simeon Dunelmenſis, Hiſt. col. 254. Radulphus de Diceto Abbrev. Chron col. 504. Chronicon Johan. Bromton. col. 1006. Henry de Knyghton de Eventibus Angliæ l. 2. c. 9. Gul. Nubrigenſis, Hiſt. l. 1. c. 3, 4. 30, 32. Mat. Paris, Mat. Weſtminſter, Holinſhed, Caxton, Fabian, Speed, in the lives of H. 1. Stephen, & H. 2.

me procreatis ſervarent *niſi ſobolem virilis ſexus ipſe Rex in poſterum procrearet*. The perfidious violation of which Oath by them after King *Henries* death in crowning *Stephen*, brought **exemplary judgements* on *the wilfull violaters* therof, and a *bloudy, long laſting civil warr within the bowels of the Realm* between *Maud*, her ſon *Henry*, and the Uſurper *Stephen*, to the great oppreſſion, devaſtation, deſolation of the publique, & people, as our Hiſtorians obſerve; all the good they hoped for by diſinheriting *Maud*, and crowning *Stephen* upon their own terms, againſt his own and their *Oathes*, becomming *void and null* by his *perfidiouſneſs*, through divine Juſtice, *which will never permit any good things to ſpring out of ſuch enormous evils as perjury and treachery*; which produced ſundry judgements and civil wars, never ceaſing till *Henry* the right heir *was reſtored to the Crown by a friendly agreement*; the only probable, ſpeedy way now to end our preſent wars, oppreſſions, diſtractions, Military Government, and reſtore peace, and proſperitie in our Nations. After this, An. 1191. upon the dejection of the inſolent Biſhop of *Ely* from his Vicegerentſhip under King *Richard* the firſt, [e] all the *Nobles of England* aſſembling together, *ſwore Fealty* to *Richard King of England, and* **to his heir** *againſt all men.* The Citizens of *London* ſwore the like *Oath*; *and that if* King *Richard ſhould die without iſſue, they would receive Earl* John *his Brother for their* **King and Lord**, *& juraverunt ei* **Fidelitatem** *contra omnes homines, ſalva fidelitate Regis* Richardi *fratris ſui*. as *Hoveden* relates.

* Holinſhed, Vol. 3. p. 45.

e Hoveden Annal. pars poſterior, p. 702. 718.

In Clauſ. 24 H 3. m. 15. dorſo, ſoon after the birth of *Edward* the 1. ſon and heir apparent to King *Henry* the third, I find this memorable writ iſſued to all the Sheriffs of *England*, to ſummon all perſons above 12. years old, to ſwear *Fealty* to him, as **Heir to the King**, and to ſubmit themſelves faithfully to him as to their Liege Lord after his death.

Rex Vic. *Eborum*. ſalutem; Præcipimus tibi quod in fide qua Nobis teneris, et ſicut teipſum et omnia tua diligis venire facias ad loca certa & ad dies certos, ſicut commodius fieri poterit, **Omnes** liberos homines de balliva tua ætatis 12. Annorum et ſupra, et **eos omnes coram te jurare facias**; ita

ita quod hæc ſit forma juramenti ſui, ſcilicet: *Quod ipſi ſalvo Homagio et fidelitate noſtra, qua Nobis tenentur, & cui in vita noſtra nullo modo renunciare volumus,* **Fideles eritis Edwardo filio noſtro primogenito,** *ita quod ſi de Nobis humanitus contigerit,* **eidem tanquam hæredi noſtro et Domino ſuo ligio erunt fideliter intendentes, et eum pro Domino ſuo ligio habentes.** *Et talem circa hoc exhibeas diligentiam, ut inde merito debeatis commendari.* Teſte meipſo apud *Weſtm.* 24 die *Febr.* Ann. r. n. 24. Eodem modo ſcribitur omnibus Vicecomitibus: and it appears by *Dorſ.* 12. they were ſummoned and ſworn accordingly. In the Parliament of 5 H. 4. rot. Parl. n. 13. & 17. The *Lords Spiritual* and *Temporal,* and *Commons,* were ſworn *to bear faith and true allegiance* **to the King, to the Prince, and to his iſſue, and to every one of his Sonnes leverally ſucceeding to the Crown of England;** *and that of their own accord.* The like Oath was taken to the *King, Queen, Prince Edward,* and the **Heirs of the Kings body** in the Parliament of 38 H. 6. rot Parl. n. 26. And to g *Prince Edward* Son and heir apparent to King *Edward* the 4th **and his Heirs,** in the *Parliament of* 11 E. 4. entred in the Clauſe Roll of 11 E. 4. m. 1. dorſo. Yet in point of Law, Conſcience, the firſt Oathes of *Fealty* and *Allegiance* to each of theſe *Kings his heirs and ſucceſſors,* *obliged all that took them as firmly to their *heirs and ſucceſſors*, as their *Homages* made by them to theſe Kings or other *Lords,* (which extend equally to their heires, and ſhall not be *b reiterated,* nor *renewed* to them upon this Account, unleſs in ſome ſpecial caſes) and binde not only thoſe that took them, but their heirs and poſteritie likewiſe, although they never tooke theſe *Oaths* themſelves, at leaſt to a *religious conſcientious obſervation,* though not to *the actual legal penalties of Perjury*; as *Angelus de Clavaſio* in his *Summa Angelica,* tit. *Juramentum* 5. ſect: 24. 40. and other Canoniſts diſtinguiſh; and the forecited Scriptures infallibly demonſtrate; eſpecially being made for the publick good, peace, ſettlement, of the Kingdom, warranted by the policie, preſidents of all ages, preſcribed by our Lawes, *Parliaments,* for the ſafetie, ſecuritie, ſettlement, as well of our Religion, Church, Kingdoms,

f Exact Abridgement of the Records in the Tower, p. 426, 427. 662, 663.

g The firſt Part of my Regiſter of Parliamentary Writs, p. 108, 109.

* 26 H. 8. c. 2. 28 H. 8. c. 7.

h Littleton, Sect. 148, 149. Britton f. 175, 176. Cookes 1 Inſtit. f. 103, 104.

dome, Government, as of our Kings and their posterities, and so not *o to be violated, through fear, menaces, hopes of worldly gain or preferment*, nor dispensed with by any *Papal or other human power whatsoever*; the *i* breach of Oaths, Leagues, Covenants, being A GRAND WICKEDNESSE *and high prophanation of the* TRUTH, FAITHFULNESSE, NAME, AND CONSTANCY OF GOD HIMSELF, *as well as transgression of his Law and Gospel*, deserving the highest temporal and Ecclesiastical censures in this world, as well as eternal condemnation in the world to come, *Ezech.* 17. 16, *to* 22. *&* *Jer.* 34. *Neh* 5. 12. 13.

7. Whether the late illegal Oaths, Ingagements to the New *Republicans* and *Protectors*, enforced on the people against their Consciences, without any lawfull Parliamentary Authority (which *only can legally* make, prescribe, impose new *Oaths* upon the Nation, as the marginal k *Statutes* resolve, past all dispute) being directly contradictorie to their former lawfull Oaths to our Kings, their Heirs and Successors, be not absolutely void in conscience, yea mere prophanings, abuses of Gods sacred Name; and if taken out of *fear or weaknesse, no wayes to be observed*, no more than *Davids Oath, resolution to slay* Nabal *with all his Family*, 1 Sam. 25. or *Herods Oath to Herodias*, which he had *more justly violated than observed, in beheading* John the Baptist, *Mat.* 14. 6, to 13. or those *Jews* Vow, *who vowed they would neither eat nor drink till they had killed Paul*, Acts 23. 21. &c. Which *sinful Oaths, Vows*, were no *wayes to be observed by shedding innocent blood*, as both the *Fathers, Councils, Canonists, Casuists*, and *Scoolmen* resolve, as you may read at large in *Gratian Caus.* 22. *quest.* 4. *Summa Angelica, Tit. Juramentum, sect.* 3. 45. *Peter Lombard, Sent. l.* 3. *distinct* 29. & most *Schoolmen* on his Text, whose definitive Doctrine is this: *Si quis alicui juraverit contra fidem, charita-*

i see Aug. serm. 30. Gratian Causa 22. q 1. 2 5 Summa Angelica, Tit. Juramentum & Perjurium. Bochellus Decreta Eccles. Gallicanæ, lib. 8. Tit. 13. De Jurejurando & Perjurio. Chrysostom Homil. 17 in Mat. & Hom. 9 11. in Acta Apost. Dr Beards Theatre of Gods Judgements, l. 1. c. 18 Cooks 3 Instit. c 74.

k Mag. Charta c. 28. 51 *H.* 3. Stat. of the Exchequer, 51 H. 3. c. 22. 3 E. 1. c. 14. 40. 6 E. 1. c. 8. 9 E. 3. Stat. 2. c. 6, 14 E. 3. c. 5. 18 E. 3. stat 3. 20 E. 3. c. 1, 2. 25 E. 3. c. 1. 27 E. 3. Par. 2. c. 1. 10. 16. 24. 26. 5 R. 2. c. 2. 12, 13, 6 R. 2. c. 12. 11 R. 2 c. 28 17 R. 2. c 9. 21 R. 2. c. 5. 4 H. 4. c. 10. 18. 20. 21. 2 H. 5. c. 4. 6, 7. 4 H. 5. c. 2. 4. 2 H. 6. c. 10. 18 H. 6 c. 4. 10. 20 H. 6, c. 10. 23 H. 6. c. 2. 33 H. 6. c. 3. 5. 3 E. 4. c. 3. 7 E. 4. c. 1. 8 E. 4. c. 2. 12 E. 4. c. 2, 3. 17 E. 4. c. 2. 1 R. 3. c. 6. 19 H. 7. c. 14. 1 H. 8 c. 8. 3 H. 8. c. 2. 14. & 15 H. 8. c. 3. 21 H. 8. c. 16. 21 & 22 H. 8 c. 7. 23 H. 8. c 5. 25 H. 8. c. 20. 26 H. 8. c. 2. 4 13. 27 H. 8. c. 27. 28 H. 8. c 7. 10. 31 H. 8. c. 45 35 H 8 c. 1. 5 E. 6. c. 5. 1 Eliz. c. 1. 5 Eliz. c. 1, 23 Eliz. c. 6. 27 Eliz. c. 12. 43 Eliz. c. 12. 1 Jac. c. 31. 3 Jac. c. 14, 15. 7 Jac. c. 2. 6. 21 Jac. c. 7. 20, 21. The Petition of Right 3 Car. 17 Car. c. 7. 1 Car. c. 1. 2 Car. c. 1.

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*tem & officium, quod obſervatũ pejorem vergat in exitum, potius eſt mutandum quam implendum: Qui enim ſic jurat vehementer peccat, cum autem mutat benè facit: Qui autem non mutat dupliciter peccat;* **Et quia injuſte juravit, et quia facit quod non debet.** And l *that when a man hath once obliged himſelf by a legal Oath to God and his Soveraign, any latter Oath repugnant to, or inconſiſtent with it is unlawfull*: Upon which account our m *Lawbooks* and *Laws* reſolve, that when ever any man ſwears Fealty, or doth Homage to his Landlord for the Lands held of him, it ſhall be with this ſpecial exception, **ſaving the Faith which I owe to our Lord the King**, who is the Soveraign Lord of all his Subjects, principally *ſworn unto, and to be obeyed in the firſt place* before all or any others. Hereupon n *Walter* Biſhop of *Exeter*, Anno 6 E. 1. for omitting this Clauſe out of the Homage he received of his Tenants in *Cornwall*, IN CONTEMPTUM DOMINI REGIS, *& ad manifeſtam, quo ad* PRIVILEGIUM IPSIUS DOMINI REGIS EXHÆREDATIONEM, ET DAMNUM IPSIUS DOMINI REGIS *ad valentiam* DECEM MILLE LIBRARUM, he had judgement given againſt him for it upon an *Information*, and was put to a great fine and ranſom: for this his tranſcendent offence. Upon this very account *Honnore Bonbor* Prior of *Salon*, an eminent Doctor of the Canon law, in his *Larbre des Battailles*, ch. 50, 51. reſolves, out of other Doctors, *That if the King moves war againſt any Baron of his Realme, his Tenants and Homagers are not bound to aſſiſt him in his wars againſt the King by their Homage or Fealty, but rather to aſſiſt the King againſt him*, BECAUSE THE KING IS SOVERAIGN LORD TO THEM BOTH; and the Barons leſſer power and inferiour Dominion, *is ſwallowed up or ſuſpended by the preſence of the King, the greater and ſuperior Lord; and becauſe the Baron commits both Treaſon and Perjury againſt the King, by violating his Homage, in taking up Arms againſt him*;) Whereupon *his Tenants are not bound to ayd him in his Perjury and Treaſon againſt his Soveraign.* And ch. 100, 101, 102. he determines, *That if a man be a Subject to two Kings, States, or Cities, which afterwards wage war againſt each other, he is bound to ſerve the King, State, City in the*

l summa Angelica. Juramentum 5. ſect. 16.

m Glanvil l. 9, c. 1. Mirrour. c. 3. Bracton, f. 78, 80. Britton, f. 170, 171. Littleton, ſect. 85. Cook 1 Inſtit. f. 64, 65. ſpelmanni Gloſſarium, p. 356, 357, 358.

n Cooks 1 Inſtit. f. 65.

*the wars, to which* HE WAS FIRST SWORN AND OBLIGED, becauſe his latter Oath and Homage to his laſt Soveraign *cannot invallid nor diſcharge his firſt Oath and Allegiance to his old one*; Much leſſe then can theſe later *Treaſonable Oaths, Engagements* to a *New Protector* or *Republick*, diſpence with thoſe antecedent legal Oaths, Proteſtation, Covenant to our *lawfull King and his Heirs*, nor oblige us in the leaſt degree to fight againſt or oppoſe their *Perſons, Titles, Rights*, to perpetuate our warr, miſeries, taxes, oppreſſions, confuſions, and prevent our future ſettlement.

Let us therefore all now ſeriouſly remember, conſider in the fear of God, That as all who have been *Judges, Juſtices, Maiors, Bayliffs of Towns, Barreſters, Benchers, Miniſters, Graduates in Univerſities, Attorneys, Civil or Eccleſiaſticel* Officers in any kind, *Members of the Commons Houſe*, or Tenants to the King, before the year 1649. have oft taken the premiſed Oaths of *Maiors, Juſtices, Fealty*, or at leſt of *Supremacy* and *Allegiance*; So all *Aldermen, Governors, Aſſiſtants, Liverymen, Common-Counſel-men*, and *Freemen* whatſoever of every *City, Corporation, Society, Company, Fraternity*, throughout the Realme, have likewiſe taken another *Oath* beginning thus, *You ſhall ſwear*, **to be good and true, or true Liegeman to our Soveraign Lord the Kings Majeſty, and to his Heirs and Succeſſors.** Which if they will all now conſcienciouſly verifie and reſolutely fulfil to the *Right Heir and Succeſſor of the Crown*, they may ſoon put a period to all their preſent *Oppreſſions, Taxes, Exciſes, arbitrary Militiaes, Diſtractions, Fears, Dangers*, under their New *Ægyptian Taxe Maſters*, and make themſelves real *ENGLISH FREEMEN*, without any new Warr, or much feared forein invaſion, inſtead of continuing *Bondſlaves* under a miſnamed *Free-State*, in which no wiſe men can yet diſcern the leaſt ſhadow of *Freedom* or *Security*, but inevitable deſolation in the preſent poſture of its publick Affairs, and a neceſsity of involving himſelf in the guilt of *New Oaths*, more treaſonable than the * Biſhops late &c. *Oath*, which can neither be impoſed, nor adminiſtred without danger, and the guilt both of *Perjury and High Treaſon* to the *King, kingdom*, and *Parliament*, by all our known Laws reſolution.

* See Cooks 3 Inſtit. cap. 1. 74. Canterbu. ries Doom, p. 19. 26. 40.

I

I ſhall cloſe up all with this memorable ſeaſonable antient Canon, Reſolution, and *Anathema* of the 4th. *Council* of *Toledo* in *Spain* Anno 681. Can. 74. as an effectual means (through Gods bleſsing) to reclaim us from our former Perjuries, Treacheries, Regends Diſloyalties to our lawfull Kings and their Poſteritie, to reſtore them to their hereditarie Rights, divert Gods heavy Judgements from us, to ſettle us in firm, laſting peace for the future, and reſtore our priſtine Tranquility, Unity, Trade, Honour, Proſperity ſo long expected, deſired. *k Multarum gentium (ut fama eſt,* being then principally intended of the antient *Britains, Saxons, Northumberlanders*, exceeding all other Nations in **Perjury, Treachery to, rebellions againſt and murders of their Kings**, and now exceeded therein by us of this Age) tanta "extat perfidia animorum, **ut fidem ſacramento promiſſam "Regibus ſuis obſervare contemnant, et ore ſimulant "Juramenti profeſsionem, dum retinent mente perfidiæ "impietatem. Jurant enim Regibus ſuis, et fidem, quam "pollicentur, prævaricantur**; nec metuunt volumen illud "judicii Dei, per quod inducitur maledictio, multaque pœ- "narum comminatio ſuper eos, qui jurant in nomine Dei "mendaciter. Quæ ergò ſpes talibus populis, contra ho- "ſtes laborantes, erit? Quæ fides ultra cum aliis gentibus "in pace credenda? quod fœdus non violandum? quæ in "hoſtibus jurata ſponſio ſtabilis permanebit, **quando ipſis "propriis Regibus juratam fidem non ſervant?** Quis e- "nim adeò furioſus eſt, qui caput ſuum manu ſua propria "deſecet? Illi (ut notum eſt) immemores ſalutis ſuæ, pro- "pria manu ſeipſos interimunt, **in ſemetipſos ſuoſque "Reges proprias convertendo vires.** Et cum dominus "dicat, Nolite tangere Chriſtos meos, & David: quis in- "quit, extendet manum ſuam in Chriſtum Domini, & inno- "cens erit? **Illis nec vitare metus eſt perjurium, nec Regi- "bus inferre crimen.** Hoſtibus quippe fides pacti datur, nec "violatur. Quod ſi in bello fides valeat, quanto magis in "ſuis ſervanda eſt? **Sacrilegium quippe eſt ſi violetur "a gentibus Regum ſuorum promiſſa fides, quia non ſo- "lum in eos fit pacti tranſgreſſio, ſed et in Deum, in ſu-**

k Surius Concil. l. 2. p. 736, 737. See King James his Apoligy for the Oath of Allegiance.

l Gildas de excidio & conqueſtu *Britanniæ* Concil. c. 12 Calcuth, Spelmanni Concil. p. 295, 296. Malmeſburi de Geſtis Reg. l. 1. c. 3. p. 26, 27. Mat. Weſtm. Anno 838.



ſus

" **jus nomine pollicetur ipſa promiſſio.** Indè eſt, quod " multa regna terrarum, cæleſtis iracundia ità permutavit; " ut pro impietate fidei et morum, alterum ab altero ſolvere- " tur. Unde & nos cavere oportet, caſum hujuſmodi gen- " tium, nè ſimiliter plaga feriamur præcipiti, et pœna pu- " niamur crudeli. Si enim Deus Angelis in ſe prævarican- " tibus non pepercit, qui per inobedientiam cæleſte habita- " culum perdiderunt; unde & per *Eſaiam* dicit: *Inebriatus* " *eſt gladius meus in cælo*: quantò magis nos noſtræ ſalutis " interitum timere debemus, nè per infidelitatem eodem fa- " viente DEI gladio pereamus? Quòd, ſi divinam iracundi- " am vitare volumus, et ſeveritatem ejus ad clementiam pro- " vocare cupimus, ſervemus erga Deum religionis cultum, " atque timorem, **cuſtodiamus erga Principes noſtros** " **pollicitam fidem atque ſponſionem.** Non ſit in nobis, ut " in quibuſdam gentibus, infidelitatis ſubtilitas impia, non " ſubdolæ mentis perfidia, **non perjurii nefas, et conju-** " **rationum nefanda molimina.** Nullus apud nos præ- " ſumptione regnum arripiat, nullus excitet mutuas ſeditio- " nes civium, **nemo meditetur interitus regum**; ſed, de- " functo in pace Principe, Primates gentis cum ſacerdotibus " (filium ejus) Succeſſorem Regni **Conſilio communi con-** " **ſtituant**, ut dum unitatis concordia à nobis retinetur, " nullum patriæ gentiſque diſſidium, per vim atque ambi- " tum moliatur. Quòd ſi hæc admonitio mentes noſtras " non corrigit, et ad ſalutem communem cor noſtrum ne- " quaquàm perducit, audi ſententiam noſtram. Quicun- " que ergò ex nobis, vel totius Hiſpaniæ populis, qualibet " conjuratione vel ſtudio **Sacramentum Fidei ſuæ**, quod " pro patriæ gentiſque Gothorum ſtatu, **vel conſervatione** " **Regiæ ſalutis pollicitus eſt temeraverit aut Regem ne-** " **ce attrectaverit aut poteſtate Regni eruerit, aut præ-** " **ſumptione tyrannica regni faſtigium uſurpaverit**: Ana- " thema ſit in conſpectu Dei Patris, et Angelorum, Chri- " ſti, et Apoſtolorum ejus, Spiritus Sancti et Martyrum Chri- " ſti, atque ab Eccleſia Catholica, **Quam perjurio pro-** " **phanaverit**, efficiatur extraneus, & ab omni cætu Chri- " ſtianorum alienus, cum omnibus impietatis ſuæ ſociis,

quia

"quia oportet, ut una pœna teneat obnoxios, quos ſimi-
"lis error invenerit implicatos. Quod iterum, ſecun-
"do, et tertio, replicamus et acclamamus. Qui contra hanc
"noſtram definitionem præſumpſerint, Anathema, Marana-
"tha; hoc eſt, perditio in adventu Domini ſint, et cum
"Juda Scarioth partem habeant ipſi & ſocii ſui, et cum Di-
"abolo et Angelis ejus æternis ſuppliciis condemnantur.
Amen.

FINIS.

# A POSTSCRIPT.

MAny are the Preſidents of Gods ſevere perſonal and National Judgements inflicted upon perfideous perjurious Infringers of their *Oaths* and *Covenants* to their lawfull *Soveraigns* and their *Heirs*, both at home and abroad: For domeſtique Preſidents of this nature, I haue preſented you with ſome ſignal ones, in *the Second Part of my Legal and Hiſtorical Vindication of the Fundamental Liberties, Rights and Laws of* England, *London* 1655. p. 29 to 37, 44, 46, 47, 56, 57, 60, to 65, 79, 80. & Part 3. p. 23. 31, 54, 55, 58, 85, 97, 98, 102, 103, 106, 136, 138, to 146, 170, to 175, 201, to 229, 254, 256, 258. 260, 266, 267, 322, to 327, 333, to 370. before the Conqueſt. The like Preſidents ſince, you may peruſe in *Henrici Huntindonenſis*, Hiſt. l. 8. p. 291, 292, 293. *Rogeri de Hoveden Annalium pars prior*, p. 483. *Holinſhed*, *vol.* 3. *p.* 46. and Doctor *Beards Theatre of Gods Judgements*, Book 1. ch. 28. I ſhall inſtance only in two remarkable forein Examples of this kind.

The firſt is in the uſurping [c] *Emperour Rodulph*, Duke of *Swethland*. Pope *Hildebrand*, antichriſtanly Excommunicating

[a] See Huntindon Hiſt. l. 7. p. 367, 368. Hoveden Annal pars prior, p. 449.

[b] Caronis Chronicon. Grimſtons Imperial Hiſtory, in the life of Rodulph. Dr. Beards Theatre of Gods Judgements, l. 1. c. 28. p. 174

[c] Henrici Mutii Chronicon Germaniæ, l. 15.

outing his Soveraign, the Emperour *Henry* the fourth, and absolving his Subjects from their Allegiance to him, profered the Empire to this Duke *Rodulph*: who remembring his *Oath* of Allegiance sworn by him to this *Emperor*, and how vile a part it would be for him to *betray* or *supplant* him *he had sworn to obey and defend*, at first refused the Popes offer; yet afterwards by the sophystry and perswasion of some Bishops, he accepted and took upon him the Title of *Emperour*, opposing his *Liege* Lord *Henry* in four several Battels fought between them for the Empire; in the last whereof being vanquished, he was sore wounded, and lost his right hand. When he was readie to die of his wounds, one brought his right hand cut off in the Battel unto him, which he beholding with much regret, in detestation of his *Perjury*, and *Treachery* through the *Popes* violence, brake forth into these memorable words in the presence of many Bishops who had perswaded him to this rebellion. *Behold here the right hand wherewith I swore faith and allegiance to my Liege Lord the Emperor* Henry: *this will be an argument of my breach of faith before God, and of your* **Trayterous impulsion and advice thereunto**. Which having uttered, he immediately expired of his wounds in a kinde of despairing manner, as the just punishment of his *Perjury* and *Treachery* by his own confession; *magnumque mundo documentum datum est, ut nemo contra Dominum suum censurgat Nam* * *abscissa* Rudolphi *dextera* **dignis simam perjurii vindictam demonstravit**, *qui fidem Domino suo Regi juratam violare non timuit, et tanquam alia vulnera non sufficerent, ad mortem accessit etiam hujus membri pœna*, **ut per pœnam agnosceretur et culpa**: as an c *Historian* of that age observes in the life of *Henry* the 4th. Let those perjurious perfidious Army-Saints and other *Grandees* who have taken, subscribed the precedent *Oathes*, *Protestation*, *League Covenant*, with hands layd upon the *Bible*, and lifted up to the most *high God*; and yet have since taken, subscribed with the self-same hands, an Oath and Ingagement diametrically contrary thereunto, to the destruction of our Kings, Kingdoms, Parliaments and their Privileges; and are still stretching out their perjured hands against the lawfull Heir and

* The right hand of a perjured person was to be cut off by sundry Laws: Constitutionum Sicularum l. 3. Tit. 59. Capit. Caroli Magni, l. 5. Tit. 125. Legis Longobardorum, l. 2 Tit. 58.

c Germaniæ Historiarum Tom. 1. Francofurti 1558. p. 383.

and Succeſſor to the Crown, remember this ſad preſident of *Rodulph* with fear and trembling.

To which I ſhall annex another ſadder and more tragicall Spectacle, never to be forgotten; d *Vladiſlaus* King of *Hungary*, having made a Truce with *Amurath* the 2. (the ſixt King of the Turkes) which he ſealed and ſwore unto in the name of Chriſt: by the command of Pope *Eugenius*, and perſwaſions of his Legat, *Cardinal Julian* and other Prelates, who abſolved him from this Oath, he violated it in a moſt perfidious manner, and ſoon after taking *Amurath* unprovided to fight, gave him battle at *Varna* with a puiſſant Army, and was likely to rout him upon the firſt encounter. Upon which occaſion *Amurath* being in extream fear and danger, beholding the *Crucifix* in the diſplayed enſigns of the Chriſtians, pluckt the writing out of his boſome wherein the League was compriſed, and holding it in his hands with his eyes caſt up to heaven, uſed theſe words. *Behold thou crucified Chriſt*, **This is the League thy Chriſtians in thy Name have made with, and ſworn to me**; *which yet they have without any cauſe on my part, violated; Now if thou be a God, as they ſay thou art, and as we dream*, **Revenge the wrong now done unto thy Name and me, and ſhew thy Power upon thy periurious People, who in their Deeds deny thee to be their God**. Upon the uttering of which words, the Battel preſently turned, *Huniades*, that valiant General and the *Hungarians* fled, the whole Army was routed, many thouſands of them ſlain, and taken Priſoners; perjured King *Vladiſlaus*, *Cardinal Julian*, with moſt of the Prelates and Nobles who perſwaded him to this breach of Faith ſlain in the field; the greateſt part of *Hungary* overrun, gained, and ever ſince poſſeſſed by the Turks, *Vdaliſlaus* his head cut off in the Battel, after was fixed on a poll, carried through *Grecia* and *Aſia* in triumph, and ſhewed to the people as a monument of Gods juſtice on him for his perjury. And will not the blood of our beheaded King, the diſinheriting of his Heir and Succeſſor, the abjuration of Kingſhip it ſelf, & the Houſe of Lord, the ſubvertion of all the Rights, Freedom

d Æneæ Picolominei Cardinalis Status Europæ ſub Frederico 3. c. 4. Knolls Turkiſh Hiſtory, p. 297, 298.

doms, Privileges of Parliament, by thoſe in late and preſent power, againſt all the premiſed Oaths, Proteſtations, Solemn League and Covenant, ſworn by them in the name, preſence of God himſelf, and the Lord Jeſus Chriſt, with hands laid on the Evangeliſts, and liſted up to Heaven, and then ſubſcribed for a perpetual Memorial; cry aloud to God and Chriſt for the like avenging Juſtice from Heaven againſt the perjurious Infringers of them in a far higher degre than *Uladiſlaus* was guilty of, if ſpread and held up before them by the diſinherited King and Lords? No doubt it will in Gods due time, if not ſpeedily, really and deeply bewailed repented of, by a plenarie ſatisfaction and reſtitution: *And cauſe God to ſhake out every man (and his Poſterity too) from his Houſe, and from his labour, and empty him and his* of all preſent honours and enjoyments, (as *Nehemiah ſhaked and emptied his lap,*) *that performeth not theſe Oaths, Proteſtation, League, Covenant, to which he and all the Congregation have ſaid Amen*, Neh. 5. 12, 13. "Since the e very *Pagan Græcians*, and *Romanes* inſinuated as much in the Ceremonies "of their ſacred Oaths, wherein they prayed, That if they did "not faithfully obſerve them without guile, that *Jove* and "the other Gods would ſmite and ſlay them as they did the "lamb they then ſacrificed to them, and that they might "be caſt out and periſh like the ſtone they threw out of their "hands when they ſwore; the Religion of an Oath, being "ſo great amongſt the very Heathens, that they thought all "human Society aboliſhed with its violation, and thoſe "perſons unworthy to live or breath amongſt men, who "durſt preſume to infringe it, though to their loſſe and "prejudice. And ſhall they not condemn us Chriſtians, and thoſe moſt refined *Saints* of this Age, who like the perfidious Atheiſtecal *f Carthageniens, Theſſalonians*, and *Parthians*, regard neither *God*, nor *Altars*, nor *Covenants*, nor *Oaths*, *no farther than they ſerve their turnes to cheat and circumvent men*; to whom profit is more ſacred than *Faith* or *Oaths*? No doubt they will.

e Titus Livius *Hiſt.* l. 1. & 20. Cælius Rhodiginus, *Antiqu. Lect.* l. 21. c. 15. Alexander ab Alexandro, *Gen. Dierum* l. 5. c. 10. Grotius de *Jure Belli.* l. 2, c. 13.

f Alexander ab Alexandro l. 5. c. 10.

Ezech. 17. 18, 19, 20, 21. *Seeing he deſpiſed the Oath by breaking*

*breaking the Covenant, (when lo, he had given his hand) and hath done all theſe things, he ſhall not eſcape. Therefore thus ſaith the Lord GOD, As I live, ſurely mine Oath that he hath deſpiſed, and my Covenant which he hath broken, even it will I recompence upon his own head. And I will ſpread my net upon him, and he ſhall be taken in my Snare, And I will bring him to* Babilon, *and will plead with him there, for his Treſpaſſes that he hath treſpaſſed againſt me. And all his Fugitives, with all his Bands ſhall fall by the ſword, and they that remain ſhall be ſcattered towards all Windes; and ye ſhall know, that I the* LORD *have ſpoken it.*

FINIS.

*ERRATA.*

P. 13. l. 6. 1647. r. 1657. p. 16. l. 6. Juſtification, r. *Prevarication.* p. 18. l. 2. Meetings, r. *Mutinies.*

Margin. P. 23. l. 7. r. *Sacramenti.*